Sadācāra Saṅgrahaḥ

(Collection of daily rituals and festivals in a year with explanations in English)

Sri Krishna Sri Raghavendra Trust

(Unit of Shri Pejavara Matha, Udupi)

T.Nagar, Chennai - 600 017

सदाचार सङ्ग्रहः

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Vidwan T. P. Vishnumurthy Acharya

Published by

SRI KRISHNA SRI RAGHAVENDRA TRUST

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श्री श्री विश्वेशतीर्थश्रीपादाः
श्री पेजावराधोक्षजमठः
जगद्गुरु श्री मध्वाचार्यमहासंस्थानम
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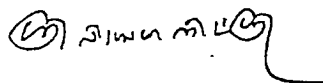
ಶ್ರೀಮದಾಚಾರ್ಯರು ನಮ್ಮ ಜೀವನದ ಸಫಲತೆಯನ್ನು ನಿರೂಪಿಸುತ್ತಾ ಧರ್ಮ ಮತ್ತು ತತ್ತ್ವಜ್ಞಾನ ಇವೆರೆಡರಿದ್ದರೆ ಮಾತ್ರ ಜೀವನದ ಸಾರ್ಥಕ್ಯವೆಂದು ಆದೇಶಿಸಿದ್ದಾರೆ. ಉತ್ತಮವಾದ ಜ್ಞಾನವನ್ನು ಪಡೆಯಬೇಕು, ಧರ್ಮವನ್ನು ಜೀವನದಲ್ಲಿ ಆಚರಿಸಬೇಕು. ಅಂತಹವನೇ ಜೀವನಸಿದ್ಧಿಯನ್ನು ಪಡೆಯಬಲ್ಲನು. ಬೇರೆ ಬೇರೆ ಲೌಕಿಕವ್ಯವಹಾರದಲ್ಲಿದ್ದರೂ ಧರ್ಮಾಚರಣೆಯನ್ನು ತಪ್ಪದೇ ನಡೆಸುವ ಧೃಢಸಂಕಲ್ಪವನ್ನು ಮಾಡಿ ಅದರಂತೆ ನಾವೆಲ್ಲರೂ ನಡೆಯಬೇಕು.

ಇದಕ್ಕೆ ಅನುಕೂಲವಾಗುವಂತೆ ಸಂಧ್ಯಾವಂದನೆ, ದೇವರಪೂಜೆ ಮುಂತಾದ ಧಾರ್ಮಿಕ ಆಚರಣೆಗಳನ್ನು ಇಂಗ್ಲೀಷಿನಲ್ಲಿ ವಿವರಿಸುವ ಈ ಪುಸ್ತಕವನ್ನು ನಮ್ಮ ಪ್ರಿಯ ಶಿಷ್ಯರಾದ ಟಿ.ಪಿ.ವಿಷ್ಣುಮೂರ್ತಿಯವರು ಸಿದ್ಧಪಡಿಸಿದ್ದಾರೆ. ಸಂಸ್ಕೃತ, ಕನ್ನಡ ತಿಳಿಯದವರಿಗೂ ಇದು ಅನುಕೂಲವಾಗಿ ಎಲ್ಲರಲ್ಲಿಯೂ ಧಾರ್ಮಿಕ ಆಚರಣೆಯಲ್ಲಿ ಉತ್ಸಾಹವನ್ನು ಉಂಟುಮಾಡಿಸುವ ಈ ಕಾರ್ಯವನ್ನು ನಾವು ಅಭಿನಂದಿಸುತ್ತೇವೆ. ಧರ್ಮಾಭಿಮಾನಿಗಳು ಇದರ ಪ್ರಯೋಜನವನ್ನು ಪಡೆಯಬೇಕಾಗಿ ಅಪೇಕ್ಷಿಸುತ್ತೇವೆ.

ಇತಿ ಸಪ್ರೇಮ ನಾರಾಯಣ ಸ್ಮರಣೆಗಳು.

ಶ್ರೀ ಶ್ರೀ ವಿಶ್ವೇಶತೀರ್ಥಶ್ರೀಪಾದರು
ಶ್ರೀ ಪೇಜಾವರ ಅಧೋಕ್ಷಜಮಠ, ಉಡುಪಿ

Aasheervachana by

H.H. Sri Sri Vishvesha Theertha Swamiji, Sri Pejavara Mutt

Sri Madhwacharya laid great stress on Dharma and obtaining right knowledge to make our life more meaningful. We have to gain the knowledge of ultimate truth and follow the principles of Dharma. Only such a person can achieve the goal of life. Hence we have to make a strong commitment in these lines although we are forced to follow a materialistic life.

Our dear disciple Sri Vishnu Murthy has compiled this book in English highlighting the details of Sandhya Vandhana, Deva Puja and other dharmic rituals for the benefit of devotees who cannot read Kannada and Sanskrit. We laud his efforts and we hope all devotees would make good use of his work.

With samprema Narayanasmarane

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ನಮ್ಮ ಮಠದ ಮೂಲಕ 'ಸದಾಚಾರ ಸಂಗ್ರಹ' ವೆಂಬ ಈ ಕೃತಿಯು ಪ್ರಕಟವಾಗುತ್ತಿರುವುದು ಸಂತೋಷದ ವಿಚಾರ.

"ಬ್ರಾಹ್ಮಣಸ್ಯ ಚ ದೇಹೋಽಯಂ ಕ್ಷುದ್ರಕಾಮಾಯ ನೇಷ್ಯತೇ।
ಕೃಚ್ಛ್ರಾಯ ತಪಸೇ ಚೇಹ ಪ್ರೇತ್ಯಾನಂತಸುಖಾಯ ಚ।।"

ಎಂಬ ಉಪನಿಷದ್ವಾಕ್ಯದಂತೆ ನಮ್ಗೀ ಬ್ರಾಹ್ಮಣದೇಹ ದೊರಕಿದಾಗ ಸಾಧ್ಯವಿರುವಷ್ಟು ಸಾಧನೆಯನ್ನು ಪ್ರಾಮಾಣಿಕವಾಗಿ ಮಾಡಬೇಕು. ಅದರಲ್ಲೂ ವಿಶೇಷವಾಗಿ ಸಂಧ್ಯೋಪಾಸನೆ ಹಾಗೂ ಗಾಯತ್ರೀಜಪ ಅನಿವಾರ್ಯ ಕರ್ತವ್ಯ. ಅದನ್ನೂ ಪರಿತ್ಯಜಿಸಿದೆವೆಂದರೆ ಬ್ರಾಹ್ಮಣರೆಂದು ಕರೆಸಿಕೊಳ್ಳುವ ಅಧಿಕಾರ ನಮಗಿಲ್ಲ. ಹಾಗಾಗಿ ಇಂತಹ ಕರ್ತವ್ಯವನ್ನು ಅರ್ಥಜ್ಞಾನಪೂರ್ವಕವಾಗಿ ಆಚರಿಸುವುದು ಅವಶ್ಯ.

ಶ್ರೀಮಠದಿಂದ ಪ್ರಕಟವಾಗುತ್ತಿರುವ ಈಕೃತಿಯಲ್ಲಿ ಶ್ರೀಯುತ ಟಿ.ಪಿ.ವಿಷ್ಣುಮೂರ್ತಿ ಭಟ್ಟರು ನಾವು ನಿತ್ಯಬೆಳಗಾತ ಎದ್ದು ರಾತ್ರಿ ಮಲಗಿಕೊಳ್ಳುವ ತನಕ ನಡೆಸಬೇಕಾದ ಆಚರಣೆಗಳನ್ನು ಸಮಂತ್ರಕವಾಗಿ ವಿವರಿಸಿದ್ದಾರೆ. ಆಸ್ತಿಕಸಾಧಕರು ಈ ಕೃತಿಯನ್ನು ಕೊಂಡು ಅದರಂತೆ ನಡೆದುಕೊಂಡರೆ ಅವರ ಹಾಗೂ ಈ ಕೃತಿಯರಚನೆಯಲ್ಲಿ ಅವರಿಗೆ ಸಹಯೋಗನೀಡಿದ ಇತರೆಲ್ಲಾ ವಿದ್ವಾಂಸರ ಶ್ರಮ ಸಾರ್ಥಕ. ಶ್ರೀ ಹರಿಗುರುಗಳ ಅನುಗ್ರಹ ಎಲ್ಲರ ಮೇಲಿರಲಿ

ಇಂತು ಸಪ್ರೇಮ ನಾರಾಯಣ ಸ್ಮರಣೆಗಳು

ಶ್ರೀ ಶ್ರೀ ವಿಶ್ವಪ್ರಸನ್ನತೀರ್ಥಶ್ರೀಪಾದರು
ಶ್ರೀ ಪೇಜಾವರ ಅಧೋಕ್ಷಜಮಠ, ಉಡುಪಿ

Aasheervachana by

H.H. Sri Sri Vishwaprasanna Theertha Swamiji, Junior Swamiji, Sri Pejavara Mutt

We are happy to note that this book titled "Sadaachaara Sangraha" is being published from our establishment.

ब्राह्मणस्य च देहोऽयं क्षुद्रकामाय नेष्यते।
कृच्छ्राय तपसे चेह प्रेत्यानन्तसुखाय च।।

As mentioned in the Upanishad, this birth as a Brahmin has to be fully utilized in developing God realization. Sandhyavandhana and Gayathri Japa are two very important duties, which should never be given up by a Brahmin. We loose our Brahmin hood if this is neglected. Hence it has to be performed being fully aware of its meaning. The details of our duties from dawn to dusk have been very clearly elaborated along with the mantras by Sri T P Vishnumurthy Achar. His efforts along with those who helped him to bring out this work will bear fruits, only when it is properly utilized and followed by the God fearing. We pray for the grace of Sri Hari for on and all.

With samprema Narayanasmarane

H.H.Sri Vishwaprasanna Tirtha Swamiji
Junior Swamiji, Sri Pejavara Adhokshaja Matha
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Udupi - 576 101, Karnataka

Publisher's Note

ब्राह्मणस्य च देहोऽयं क्षुद्रकामाय नेष्यते ।
कृच्छ्राय तपसे चेह प्रेत्यानन्तसुखाय च ।।

This birth as a Brahmana is obtained as a fruit of great efforts over many births. Therefore it should not be spent merely for pleasure and fulfillment of worldly desires. The main goal of this birth is to perform proper rituals in accordance with Veda Shastras, thus obtaining knowledge leading to salvation which is full of bliss.

Shruthi and Smrithi have made it mandatory for every Brahmin to apply Gopichandana, perform Sandhyavandhana, Deva Puja, and follow Ekadashi vratha along with other various vrathas. Although books in this regard have been published in Sanskrit and Kannada, Sadhachara Sangraha is now being brought out in English for the benefit of devotees, who are unable to read and understand those languages.

Till now various books in Tamil and English have been published by Sri Krishna Raghavendra Mutt, T. Nagar, Chennai, established by revered Sri Vishwesha Thirtha Swamiji of Pejavur Mutt for this purpose. This book is being published with the blessings of Sri Swamiji.

We offer our sashtanga pranamas to revered Swamiji for blessings and encouragement of this work with his forward. We also offer our sashtanga pranamas Sri Vishwa Prasanna Thirtha Swamiji for his blessings and encouragement.

We are thankful for the combined efforts of

Vidwan T P Vishnu Murthy Acharya, Vidwan Kadandale Ganapathy Bhat and Sri Venkatesha Bhat for compiling and editing the Sadaachaara Sangraha in English.

We thank Sri Raghavendra agencies for their help in printing this work.

We hope the devotees would benefit and give us encouragement for our efforts.

In the service of the Lord

Shri B.R.Krishnachar

Trustee

Shri Krishna Shri Raghavendra Mutt, Chennai.

Few Words

'Sadachara' (virtuous conduct) is absolutely essential for the redemption of Man. For the Brahmin especially, 'sad-achara' is indispensable as much as 'sad-vichara' (virtuous thoughts) is essential. Study (adhyayana) and teaching (adhyapana), performing sacrifices (yajana) and organizing for its performance (yaajana), giving charity (daana) and receiving ritual offering as gifts (parigraha) are six of the important karmas for a Brahmin. Snana, sandhyavandana, devapuja, Agni-karya, Aupasana-vaishvedeva are included within these.

With the view to offering help to those caught in the pressures of making a living in the present-day world our Matha had published some time back a work titled, 'Sadachara Samgraha'. This bilingual – Samskrita and English – work received wide acclaim from those desirous of knowing these matters. All copies were sold out in a very short time but increasingly demand from other sajjanas for this publication remained unfulfilled. Accordingly we decided to bring out another edition incorporating also all necessary corrections to errors that were noticed in the first edition.

Paramapujya Shri Visvesha Tirtha Shripada of Shri Pejawara matha is the primary driving force and inspiration in all aspects of this auspicious undertaking and to him we offer our anatananta shashtanga pranamas. To the Junior Swamiji

of Shri Pejawara matha, Paramapujya Shri Vishvaprasanna Tirtha Shripada we offer our devout pranamas.

To Vidwan Vishnumurti Acharya we offer our grateful thanks for his considerable support in bringing out this publication

We hope all sajjanas will derive complete use from this work.

Vishwesha Sevaka

Kadandale Ganapathy Bhat

Manager

Sri Krishna Sri Rraghavendra Mutt,

T.Nagar, Chennai

सार्थकजीवनम्

(Purposeful Living)

Lord Narayana incarnated as Sri Vedavyasa to show the right path to the good souls, at a time when their minds were clouded with doubts, as they were unable to access to right knowledge. They could not take to the study of the entire Vedas due to their short life span. Thus Sri Vedavyasa composed the Brahma sutras, the various puranas and the Mahabharatha and also simplified the Vedas and divided them into several branches. Unfortunately many philosophers and saints misinterpreted the Brahma sutras in the subsequent period. Therefore the very essence of the Sutras was lost and once again the deserving souls were deprived of the right knowledge. Thus the Devathas along with Brahma prayed to Lord Hari to dispel the wrong knowledge, which were misleading the people. Mukhyaprana, under Lord Hari's command, incarnated as Madhwacharya on this earth and brought out the right essence of the scriptures, thus helping in imparting the truth.

यदेव विद्यया करोति श्रृद्धयोपनिषदा च तदेव वीर्यवत्तरं भवति।

Actions must be performed with knowledge, dedication and understanding it's essence. Hence, a brief gist of Madhwa's philosophy is given here.

Lord Narayana, consort of Goddess Lakshmi is the storehouse of all auspicious qualities. He is superior to all sentient beings beginning with Lakshmi. The sentient and the non-sentient beings of the creation are always under his control. He is qualities personified (Abheda). His incarnations are not different from one another. His Moola roopa and avatara roopas

exhibit the same strength. He is blemish less. He is the creator, sustainer and destroyer of the entire cosmos. He is all compassionate. His actions are incomparable. The deserving souls obtain salvation only by the grace of Lord Narayana, who is hailed by the Vedas. He is full of bliss.

The world is real. The knowledge of God is very essential for the removal of misery and to enjoy pleasures. All the Devathas, beginning from Brahma are different from Him and according to their gradation, perform their duties as service to Him. When their saadhana is completed, their intrinsic nature is fully brought forth by the Lord, known as Moksha.

Souls are of three kinds – Devas, Manushya and Asuras. Among them only Devas and the best among the Manushya qualify for Moksha. The lower categories of manushya are nithya samsaari and the asuras are tamoyogins. The Devas never experience the pain of hell and similarly the asuras can never obtain moksha. Only Lord Narayana gives Moksha to the deserving. Mukhyaprana who is also known as Vayudeva can also bless the deserving with moksha, but only with the grace of Lord Sri Hari. He is the best among all the jives who attains the seat of Brahma in the next Kalpa. The Lord also blesses all the Mukthiyogins only through Vayudeva.

Goddess Lakshmi is always present with the Lord at all places. But she cannot equal Him in His qualities. The qualities of the Devathas beginning from Brahma are in tune with their status/gradation.

The Lord is omnipotent. There is five-fold difference in this creation known as Pancha Bhedha.

1. Difference between God and souls.
2. Between God and matter.
3. Between souls and matter.
4. Between one soul and the other.
5. Between the matter themselves.

The five-fold difference is eternal and is found even in Moksha.

A soul of merit understands the Vedas, Pancharathras, Mahabharata, and all Vaishnava Puranas as hailing the supremacy of Lord Vishnu and therefore realizes the greatness of the Lord, develops intense devotion towards Him and becomes qualified for obtaining the bliss of salvation. Among all these souls there is a separate category of them who qualify for the seat of Brahma. Only they can obtain it. Others should not even desire for this post.

Activities of the creation are in accordance to the plan of the Lord. Therefore he is known as Sathya Sankalpa. He makes every soul perform its own unique work and does not empower it perform work destined for some other being. For Example, a cow gives birth only to a calf and not a puppy, although it can by the will of the Lord. A mango seed gives rise to only a mango tree and not otherwise.

The entire creation is for the purpose of salvation of the good souls. The Shruthi and Smrithis are commands of the Lord and He never alters them. Only pure devotion can lead to salvation. Pilgrimages, dhana, performance of Yagnas help the soul to progress in the path of devotion. There are nine ways to show hatred towards the Lord. This should be totally avoided

by the devotee. They are:

1. assuming that the jivatma and Paramatma are one and the same.
2. assuming that the Lord is devoid of all qualities.
3. assuming that the Lord has only limited qualities.
4. assuming that the Lord and the jivas are equal in status.
5. assuming that the Lord is superior only by few qualities.
6. seeing difference among the incarnations of the Lord.
7. considering equality among the Lord's incarnations as Mathsya, Kurma etc. with His 'Aavesha roopas' as Balarama and Prithu etc.
8. showing indifference or hatred towards Brahma, Rudra and other devathas who are devotees of the Lord.
9. ridiculing the Vedas/scriptures, which hail the greatness of the Lord.

Devotion to the Lord without these nine-fold hatred leads to salvation. Chathurmukha Brahma performs the task assigned to him by the Lord and attains Moksha by meditating on the many of the qualities of the Lord. Rudra and other Devathas meditate on the qualities perceivable by them according to their status and obtain liberation. The highest qualified among men; meditate on four qualities of the Lord:

1. that the lord is 'Aananda swaroopa' – He is full of bliss.
2. that He is 'Jnana swaroopa' – full of Knowledge.
3. that He is blemish less.
4. that He is our Master and controls us always.

At the time of Moksha, they obtain release from the body

through the Brahmanaadi, travel through the "Archiradhi" upper worlds, live there and later with the help of Vayudeva attain Moksha. The Mukthiyogins (those eligible for salvation) study the scriptures at the feet of their gurus, and through shravana, (listening to the Lord's glories) and nidhidhyasana, (constantly meditating on his glories) obtain 'Aparoksha jnana' (seeing the Lord directly). Through shravana our doubts and misconceptions are cleared. If we do not come across a teacher, we should involve in self-study of the scriptures and enlighten ourselves and share this knowledge with others. Hailing the Lord as Omnipotent and Omniscient is the right knowledge (Satsiddhantha). The texts, which contain this message, are the right scriptures (Sat shaastra). The Vedas, Pancharaathra Aagama, Moolaramayana, Vaishnava puranas, Brahma Tarka, Manusmrithi, and Meemaamsa shaastras, which propagate the right message, are considered the 'Sath shaastra'.

A devotee must keep studying the shaastras till such a time when he comes across his true guru who helps him to understand his own true nature. This guru reveals to him his swaroopa. The Guru tells of that particular form of the Lord who should be meditated upon to obtain 'aparoksha'

The devotee must heed to the advice and meditate intensely. Finally the devotee will obtain the vision of that particular form of the Lord, which the devotee's intrinsic nature is qualified to see. This form is the 'bimba roopa'. This vision destroys all the sins of the devotee and prevents him from getting entangled in the cycle 'punya-paapa'(merit/demerit) of the secular world in future.

This vision is obtained after strenuous efforts in many births.

To understand the reality of this universe we have three instruments of knowledge. We reckon them as Prathyaksha (sense perception), anumana (inference) and aagama (scriptures).

सत्यं सत्यं पुनः सत्यमुद्धृत्य भुजमुच्यते।
वेदशास्त्रात्परं नास्ति न दैवं केशवात् परम्।।
स्मर्तव्यः सततं विष्णुः विस्मर्तव्यो न जातुचित्।
सर्वे विधिनिषेधास्स्युरेतयोरेव किङ्कराः।।

In short, as a Madhwa one should know the supremacy of Lord Vishnu, and that there is no scripture superior to the Vedas. Remembering the Lord always, never to forget Him at any moment is the order of the scriptures.

नाहं कर्ता हरिः कर्ता तत्पूजा कर्मचाखिलम्।
तथापि मत्कृता पूजा तत्प्रसादेन नान्यथा।।
कर्मन्यासो हरेरेवं विभोस्तृप्तिकरः सदा।
रक्षतीत्येव विश्वासस्तदीयोऽहमिति स्मृतिः।।
शरणागतिरेषा स्याद्विष्णोर्मोक्षफलप्रदा।

While performing the various actions, the devotee should realize that he is not the independent doer and that the Lord is getting it done through him. Such a devotee's actions become a pooja or service to the Lord. This is 'Karmanyasa'. Having the belief that the Lord protects us from every calamity and that we are His servants is called "Sharanaagathi" (surrender). This leads to salvation. We should always keep in mind these two

aspects and along with this internal commitment, we should never give up our external activities of faith in the form of prescribed rituals. External acts of faith include taptha mudhra dhaarana, Urdhwa pundra, (applying of Gopichandana), applying of mudhras and mrithika, getting up at dawn and performing sandhyavandhana etc.

Understanding the importance of the above said philosophy and rituals and purifying the heart by following them in the right spirit, may all the devotees elevate themselves in life. Thus we pray to the Lord who is the source of inspiration for all.

The unique role of Sri Mukhyaprana
(Greatness of Sri Mukhyaprana)

Brahma, Rudra, Indra, Chandra are not only the names of Devathas, but also of various Rakshasas. Therefore worship offered to the Devathas will not fetch any merit if it is not properly routed. The offerings are taken away by the Rakshasas with the same name.

To obtain the merit of performing the homa, worshipping the Devathas, the devotee has to offer it to the Lord Vishnu who is in that Devatha along with Vayudeva. For example, when the worship is offered to Indra it has to be addressed as Indra – anthargatha – Bhaarathi ramana – Mukhyapraana – anthargatha – Vishnu. The same holds good for all other Devathas – Chandra, Surya etc.

Mukhyapraana is invincible and has absolutely no influence of any of the evil. Kali and other demons cannot have any impact on him. The same demons can easily influence the Devathas of lesser capacity easily. Therefore when our offerings are routed

through Mukhyapraana it will reach the Lord without any hindrance and we will benefit its full merit.

The very basics of Sadaachara have been mentioned in this book. But it is a vast ocean, and is of great value. Devotees have to seek the help of a proper guru for further guidance.

The author bows down to his parents, Smt.Jayalakshmi and Sri Balakrishna Rao who put him on the right path in life and enabled him to study Shaastras at the Poornaprajna Vidyapeetha.

The author owes his entire good fortune and well being in life to Sri Vishwesha Theertha Swamiji of Pejavar Mutt, Udupi. The Swamiji nurtured him at every stage of study in the Vidyapeetha and blessed him with the teaching of Nyaya Sudha and other works of Madhwa Siddhantha. The Swamiji also provided the author with free food clothing and accommodation during the 12 years of study in the Vidyapeetha and the author expresses his immense gratitude to swamiji.

The author places this work at the holy feet of Sri Swamiji.

Vidwan T.P.Vishnumurthy Acharya

Madras

Tranliteration Rules followed in this book (Diacritical)

Vowels

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ
a	ā	i	ī	u	ū	ṛ	ṝ	ḷ	ḹ
ए	ऐ	ओ	औ						
ē	ai	ō	au						

Consonants

क	ख	ग	घ	ङ				
ka	kha	ga	gha	ṅa				
च	छ	ज	झ	ञ				
ca	cha	ja	jha	ña				
ट	ठ	ड	ढ	ण				
ṭa	ṭha	ḍa	ḍha	ṇa				
त	थ	द	ध	न				
ta	tha	da	dha	na				
प	फ	ब	भ	म				
pa	pha	ba	bha	ma				
य	र	ल	व	श	ष	स	ह	ळ
ya	ra	la	va	śa	ṣa	sa	ha	ḷa

Vowel Modifiers

Chandrabindu	ँ	m̐
Visarga	ः	ḥ
Anuswara	ं	ṃ
before क varga		ṅa
before च varga		ña
before ट varga		ṇa
before त varga		na
before प varga		m
otherwise		ṃ

Notes

ॠ, ऌ, ॡ are used only in Sanskrit

Vedic Swaras like Udatta, Anudatta, Swaritha are not indicated in the transliteration of Veda Mantras.

Index

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सदाचार सङ्ग्रहः

Sadācāra Saṅgrahaḥ

प्रातःस्नानात्पूर्वकर्म

Prātaḥsnānātpūrvakarma

(The rituals before the morning bath)

ब्राह्मे मुहूर्ते चोत्थाय हरिं ध्यायेदतन्द्रितः ।

brāhmē muhūrtē cōtthāya hariṃ dhyāyēdatandritaḥ.

A devotee should arise at brahmamuhūrta[1] which is 96 Minutes before sunrise and meditate on Lord Sri Hari.

उत्तिष्ठोत्तिष्ठ गोविन्द उत्तिष्ठ गरुडध्वज ।
उत्तिष्ठ कमलाकान्त त्रैलोक्यं मङ्गलं कुरु ॥

uttiṣṭhōttiṣṭha gōvinda uttiṣṭha garuḍadhvaja.
uttiṣṭha kamalākānta trailōkyaṃ maṅgalaṃ kuru

Then chant 'Narayana' 108 times or 16 times.

हरे राम हरे राम राम राम हरे हरे ।
हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥

harē rāma harē rāma rāma rāma harē harē.
harē kṛṣṇa harē kṛṣṇa kṛṣṇa kṛṣṇa harē harē.

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[1](1 gaḷigē - 24 Minutes. 4 gaḷigēs (96 Minutes) depending on the rātrimāna, before sunrise is brahmamuhūrta.

Then chant the following 16 times.

नमो वस्तात्त्विका देवाः विष्णुभक्तिपरायणाः ।
धर्ममार्गे प्रेरयन्तु भवन्तः सर्व एव हि ।।

प्रातःकालादिकं कर्म नित्यनैमित्तिकं तथा ।
केशवाराधनार्थाय करिष्येऽहं तवाज्ञया ।।
कराग्रे वसते लक्ष्मीः करमध्ये सरस्वती ।
करमूले सदा गौरी प्रभाते करदर्शनम् ।

namō vastātvikā dēvāḥ viṣṇubhaktiparāyaṇāḥ.
dharmamārgē prērayantu bhavantaḥ sarva ēva hi.
prātaḥkālādikaṃ karma nityanaimittikaṃ tathā.
kēśavārādhanārthāya kariṣyēshaṃ tavājñayā.
karāgrē vasatē lakṣmīḥ karamadhyē sarasvatī.
karamūlē sadā gaurī prabhātē karadarśanam.

Spread your palms, join them and meditate on Goddess Lakṣmī at the fingertips, Sarasvatī in the middle and Gaurī (Pārvatī) at the base where it joins the wrist.
May the tattvadēvatās who are devotees of Lord Viṣṇu inspire me to progress in the right path. I will perform all duties prescribed by the śāstra in accordance with your will and guidance and for your worship (nityakarma - japa, pūjā etc. naimittika karma - pitṛśrāddha etc.)
The devotee then should clean his body of impurities, brush his teeth, wash his face, water the tulasi plant and circumbulate, chanting,

तुळसि श्रीसखि शुभे पापहारिणि पुण्यदे ।
नमस्ते नारदनुते नारायण मनःप्रिये ॥

tuḷasi śrīsakhi śubhē pāpahāriṇi puṇyadē.
namastē nāradanutē nārāyaṇa manaḥpriyē.
Perform namaskāra to the tulasī plant, apply tulasī mṛttikā (mud) to the forehead, feed grass to the cows and perform namaskāra to the cows chanting

सर्वकामदुघे देवि सर्वतीर्थाभिषेचिनि ।
पावनि सुरभे श्रेष्ठे देवि तुभ्यं नमोऽस्तुते ॥

sarvakāmadughē dēvi sarvatīrthābhiṣēcini.
pāvani surabhē śrēṣṭhē dēvi tubhyaṃ namōsstutē.
Then chant gajēndra mōkṣa and maṅgalāṣṭaka, read the pañcāṅga. The bath follows.

स्नानविधिः Snāna vidhi[1]

First chant तीर्थराजाय नमः 'tīrtharājāya namaḥ' and pay obeisance to Lord Varuṇa

त्वं राजा सर्व तीर्थानां त्वमेव जगतः पिता ।
याचितं देहि मे तीर्थं सर्वपापप्रमोचनम् ॥

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[1]When near the gaṅga, one should not bathe in a tank or pond; when near a tank or pond, one should not bathe by drawing water from the well; when water is available in a well, one should not bathe in the bathroom in a bucket of water.

वह्नितप्ताम्बुना स्नातो नाप्नोति स्नानजं फलम् ।

नन्दिनी नलिनी सीता मालती च मलापहा ।
विष्णुपादाब्जसम्भूता गङ्गा त्रिपथगामिनि ॥
भागीरथी भोगवती जाह्नवी त्रिदशेश्वरी ।
द्वादशैतानि नामानि यत्र यत्र जलाशये ।
स्नानकाले पठेन्नित्यं तत्र तत्र वसाम्यहम् ॥

tvaṃ rājā sarva tīrthānāṃ tvamēva jagataḥ pitā.
yācitaṃ dēhi mē tīrthaṃ sarvapāpapramōcanam.
nandinī nalinī sītā mālatī ca malāpahā.
viṣṇupādābjasambhūtā gaṅgā tripathagāmini.
bhāgīrathī bhōgavatī jāhnavī tridaśēśvarī.
dvādaśaitāni nāmāni yatra yatra jalāśayē.
snānakālē paṭhēnnityaṃ tatra tatra vasāmyaham.

If the above 12 names of Gaṅgā are chanted, Gaṅgā will be present in the water we bathe. (If bathing in a river, stand facing the direction from which water is flowing. Water should come up to the navel. Unlock the tuft of hair, hold your breath and dip your head followed by the back three

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vahnitaptāmbunā snātō nāpnōti snānajaṃ phalam.
When healthy one should not bathe in hot water as such an act will not fetch the merit of ritualistic bathing. When not in good health and forced to bathe in hot water, fill the bucket with a little quantity of cold water, then fill with hot water and again pour some cold water, chant gaṅgē ca yamunē caiva.... by touching the water and then bathe.If seriously ill and advised by doctors not to bathe at all, rub the body with a piece of wet cloth, perform ācamana and sprinkle water on the body chanting "āpōhiṣṭhā.." mantra.

times. If bathing in a tank or using water drawn from a well, face east)
ācamana is next followed by saṅkalpa

सङ्कल्पः

गङ्गे च यमुने चैव गोदावरि सरस्वति ।
नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु ॥
कृष्ण कृष्ण । (गोविन्द गोविन्द) विष्णोराज्ञया प्रवर्तमानस्य आद्यब्रह्मणः द्वितीयपरार्धे श्वेतवराहकल्पे वैवस्वतमन्वन्तरे अष्टाविंशतितमे कलियुगे प्रथमपादे जम्बूद्वीपे भारतवर्षे भरतखण्डे मेरोर्दक्षिणपार्श्वे दण्डकारण्ये गोदावर्याः दक्षिणकूले शालिवाहनशके बुद्धावतारे परशुराम/राम [1] क्षेत्रे अस्मिन् वर्तमाने व्यावहारिके .... संवत्सरे .... अयने .... अर्के .... ऋतौ .... मासे ..... पक्षे ..... तिथौ ..... वासरयुक्तायां शुभवार-शुभनक्षत्र-शुभयोग-शुभकरण-एवंगुणगणविशेषणविशिष्टायां शुभपुण्यतिथौ अस्मदादिगुरूणां श्रीमन्मध्वाचार्याणां हृत्कमलमध्यनिवासिवासुदेव सङ्कर्षणप्रद्युम्नानिरुद्धचतुर्मूर्त्यादि अनन्तावतारात्मक निर्दोषानन्तकल्याणगुणपरिपूर्ण क्षीराब्धिशायि पाण्डुरङ्गविठ्ठलात्मक मासनियामक ...... श्री गोपालकृष्णप्रेरणया श्रीगोपालकृष्णप्रीत्यर्थं हरिसर्वोत्तमत्वज्ञानभक्तिवैराग्यसिध्यर्थं अन्तःकरणशुध्द्यर्थं

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[1] The area betweeb the Arabian Sea and the Western Ghats, up to Gokarna in the north and Kanyakumari in the south, is Paraśurāma kṣētra. The rest is Rāma kṣētra. Thirumala is Bhuvaraha kṣētra.

शरीरशुद्ध्यर्थं भागीरथ्यादि सार्धत्रिकोटितीर्थाभिमानिदेवता - सन्निहितेऽस्मिन् जलाशये प्रातःस्नानमहं करिष्ये ।

gaṅgē ca yamunē caiva gōdāvari sarasvati.
narmadē sindhu kāvēri jalēssmin sannidhiṃ kuru.

kṛṣṇa kṛṣṇa. (gōvinda gōvinda) viṣṇōrājñayā pravartamānasya ādyabrahmaṇaḥ dvitīyaparārdhē śvētavarāhakalpē vaivasvatamanvantarē aṣṭāviṃśatitamē kaliyugē prathamapādē jambūdvīpē bhāratavarṣē bharatakhaṇḍē mērōrdakṣiṇapārśvē daṇḍakāraṇyē gōdāvaryāḥ dakṣiṇakūlē śālivāhanaśakē buddhāvatārē Paraśurāma/Rāma[1] kṣētrē asmin vartamānē vyāvahārikē .... saṃvatsarē .... ayanē .... arkē .... ṛtau .... māsē ..... pakṣē ..... tithau ..... vāsarayuktāyāṃ śubhavāra-śubhanakṣatra-śubhayōga-śubhakaraṇa-ēvaṅguṇagaṇaviśēṣaṇaviśiṣṭāyāṃ śubhapuṇyatithau asmadādigūrūṇāṃ śrīman Madhvācāryāṇāṃ hṛtkamalamadhyanivāsi Vāsudēva saṅkarṣaṇa pradyumnāniruddhacaturmūrtyādi anantāvatārātmaka nirdōṣānantakalyāṇaguṇaparipūrṇa kṣīrābdhiśāyi pāṇḍuraṅgaviṭhṭhalātmaka māsaniyāmaka ...... [1] śrī Gōpālakṛṣṇaprēraṇayā śrī Gōpālakṛṣṇaprītyarthaṃ Harisarvōttamatva jñānabhaktivairāgyasidhyarthaṃ antakaraṇa suddhyarthaṃ śarīraśuddhyarthaṃ bhāgīrathyādi sārdhatrikōṭi tīrthābhimānidēvatā

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[1]from kārtīka bahula pāḍya, the 12 forms of Lord beginning with Kēśava, Nārāyaṇa .... preside over each month.

sannihitē$_s$smin jalāśayē prātaḥsnānamahaṃ kariṣyē.

Chant dvādaśanāma (kēśava, nārāyaṇa etc), invoke presence of gōpīcandana in the water and apply 12 nāmas on your body. Method of applying gōpīcandana will be explained later.

नमः कमलनाभाय नमस्ते जलशायिने ।
नमस्तेsस्तु हृषीकेश गृहाणार्घ्यं नमोsस्तु ते ॥

namaḥ kamalanābhāya namastē jalaśāyinē.
namastē$_s$stu hṛṣīkēśa gṛhāṇārghyaṃ namō$_s$stu tē.
Chanting this mantra offer arghya to Lord Vishnu.

एहि सूर्य सहस्रांशो तेजोराशे जगत्पते ।
अनुकम्पय मां नित्यं गृहाणार्घ्यं नमोsस्तु ते ॥

ēhi sūrya sahasrāṃśō tējōrāśē jagatpatē.
anukampaya māṃ nityaṃ gṛhāṇārghyaṃ namō$_s$stu tē.
Chanting the above mantra offer arghya to Sūryadēva.

ब्रह्मकमण्डलुसम्भूते पूर्णचन्द्रनिभानने ।
त्रैलोक्यवन्दिते गङ्गे गृहाणार्घ्यं नमोsस्तुते ॥

brahmakamaṇḍalusambhūtē pūrṇacandranibhānanē.
trailōkyavanditē gaṅgē gṛhāṇārghyaṃ namō$_s$stutē.

Offer arghya to gaṅgā with this mantra.
While bathing in a river, chant its abhimānidēvatā mantra. If not, utter the river name and say "tadantaryāmi nārāyaṇa idaṃ arghyam" (e.g.kāvēryantargata nārāyaṇa

idamarghyaṃ).

On Ekadashi, arghya should be offered only to Lord Vishnu.

उद्धृतासि वराहेण कृष्णेन शतबाहुना ।
मृत्तिके हन मे पापं यन्मया दुष्कृतं कृतम् ॥

uddhṛtāsi varāhēṇa kṛṣṇēna śatabāhunā.
mṛttikē hana mē pāpaṃ yanmayā duṣkṛtaṃ kṛtam.

"Oh Bhūdēvi! Lord Varuṇa of many splendorous shoulders has protected you. I have committed many sins. Please wash me of those sins." Chanting this mantra rub mṛttikā all over body. गङ्गे मां पुनीहि । gaṅgē māṃ punīhi. Utter this mantra loudly.

ओं ओं नमो भगवते वासुदेवाय ओं
ओं ओं नमो नारायणाय ओं
ओं विष्णवे नमः ओं

ōṃ ōṃ namō bhagavatē vāsudēvāya ōṃ
ōṃ ōṃ namō nārāyaṇāya ōṃ
ōṃ viṣṇavē namaḥ ōṃ

Chanting these three mantras take dip three times. Then chanting 'āpōhiṣṭhā ...' mantra sprinkle water on you body.

ऋतं चेत्यस्य सूक्तस्य अघमर्षण ऋषिः । अनुष्टुप् छन्दः ।
सृष्टिकर्ता नारायणो देवता । अघमर्षणे विनियोगः ।
ओं ऋतञ्च सत्यञ्चाभीद्धात् तपसोऽध्यजायत ।
ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥

समुद्रादर्णवादधि संवत्सरो अजायत ।
अहो रात्राणि विदधद् विश्वस्यमिषतो वशी ॥
सूर्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत् ।
दिवंश्च पृथिवीं चान्तरिक्षमथो स्वः ॥

ṛtaṃ cētyasya sūktasya aghamarṣaṇa ṛṣiḥ. anuṣṭup chandaḥ. sṛṣṭikartā nārāyaṇō dēvatā. aghamarṣaṇē viniyōgaḥ.

ōṃ ṛtañca satyañcābhīdyāt tapasō'dhijāyata.
tatō rātryajāyata tataḥ samudra arṇavaḥ.
samudrādarṇavādadhi saṃvatsarō ajāyata.
ahō rātrāṇi vidadhad viśvasyamiṣatō vaśī.
sūryācandramasau dhātā yathāpūrvamakalpayat.
divôśca pṛthivīṃ cāntarikṣamathō svaḥ.

Chanting this mantra, bathe in the river or tank, meditating on the Lord who is reclining on Śēṣadēva and who has created this world.

Meaning of the mantra:

The effulgent Lord decided to put forth creation and first manifested His various forms beginning with Matsya, the Vedas and other eternal entities and Goddess Durgā. Then the Lord created Caturmukhabrahmā who is the ocean of vast knowledge and in sūkara (pig) form, the tattvadēvatās. Then the Lord again created Caturmukhabrahmā for the purpose of creating the brahmāṇḍa. After the brahmāṇḍa was created, the Lord created Sūrya , Candra and other

dēvatās and day, night and other constituents of time in a fashion similar to His creation in the previous kalpa.

Then meditating on Lord Vāsudēva, form the śaṅkhamudrā with your fingers, collect water and pour it on your head. Believe that the water from the holy feet of the Lord has purified your body. Then pour water into the conch, perform abhiṣēka to sāligrāma, sip the water thrice and sprinkle remaining tīrtha on the head.

ब्रह्मादयो ये देवास्तान् देवांस्तर्पयामि । भूर्देवांस्तर्पयामि । भुवर्देवांस्तर्पयामि । स्वर्देवांस्तर्पयामि । भूर्भुवःस्वर्देवांस्तर्पयामि । कृष्णद्वैपायनादयो ये ऋषयस्तान् ऋषींस्तर्पयामि । भूः ऋषींस्तर्पयामि । भुवः ऋषींस्तर्पयामि । स्वः ऋषींस्तर्पयामि । भूर्भुवःस्वः ऋषींस्तर्पयामि ।

सोमः पितृमान् यमोङ्गिरा अग्निष्वात्ताग्निकव्यवाहनादयो ये पितरस्तान् पितृंस्तर्पयामि । भूः पितृंस्तर्पयामि । भुवः पितृंस्तर्पयामि । स्वः पितृंस्तर्पयामि । भूर्भुवः स्वः पितृंस्तर्पयामि ।

brahmādayō yē dēvāstān dēvāṃstarpayāmi. bhūrdēvāṃstarpayāmi. bhuvardēvāṃstarpayāmi. svardēvāṃstarpayāmi. bhūrbhuvaḥsvardēvāṃstarpayāmi. kṛṣṇadvaipāyanādayō yē ṛṣayastān ṛṣīṃstarpayāmi. bhūḥ ṛṣīṃstarpayāmi. bhuvaḥ ṛṣīṃstarpayāmi. svaḥ ṛṣīṃstarpayāmi. bhūrbhuvaḥsvaḥ ṛṣīṃstarpayāmi.

sōmaḥ pitṛmān yamōṅgirā agniṣvāttāgnikavyavāhanādayō yē pitarastān pitṛṃstarpayāmi. bhūḥ pitṛṃstarpayāmi.

bhuvaḥ pitṛṃstarpayāmi. svaḥ pitṛṃstarpayāmi. bhūrbhuvaḥ svaḥ pitṛṃstarpayāmi.

Facing east, hold a tulasi in your fingers and offer one tarpaṇa from the tip of your fingers to the dēvatās living in bhūrlōka, bhuvarlōka and svarlōka.

Shift the yajñōpavīta from the shoulder and place it like a garland on your chest, face north and offer tarpana twice from the base of your small finger to the ṛṣis of the three worlds.

Shift the yajñōpavīta to the right shoulder, face south and offer tarpaṇa three times form the base of the thumb to the pitṛs.

ये के चास्मत्कुले जाता अपुत्रा गोत्रिणो मृताः ।
ते गृह्णन्तु मया दत्तं केशनिष्पीडनोदकम् ॥

yē kē cāsmatkulē jātā aputrā gōtriṇō mṛtāḥ.
tē gṛhṇantu mayā dattaṃ kēśaniṣpīḍanōdakam.

Shift the tuft of hair to the right side and offer tarpaṇa through it to the pitṛ dēvatā (aryama) and ancestors in our family who had no children, remembering Lord Sri Hari all the time.

ये के चास्मत्कुले जाता अपुत्रा गोत्रिणो मृताः ।
ते गृह्णन्तु मया दत्तं वस्त्र निष्पीडनोदकम् ॥

yē kē cāsmatkulē jātā aputrā gōtriṇō mṛtāḥ.
tē gṛhṇantu mayā dattaṃ vastra niṣpīḍanōdakam.

Wear the yajñōpavīta like a garland and offer tarpaṇa to

the pitṛs by squeezing the water from the upper garment (uttarīya)

यन्मया दूषितं तोयं शरीरमलसम्भवम् ।
तत्पापशोधनार्थाय यक्ष्माणं तर्पयाम्यहम् ॥

yanmayā dūṣitaṃ tōyaṃ śarīramalasambhavam.
tatpāpaśōdhanārthāya yakṣmāṇaṃ tarpayāmyaham.
Since we have washed off bodily dirt by bathing in the rivers, we have polluted the holy waters. As an act of expiation for that sin, offer tarpaṇa once (yakṣma tarpaṇa) to any block of stone nearby, chanting the above mantra.

अनेन पुण्यतीर्थस्नानेन भगवान् भारतीरमण मुख्यप्राणान्तर्गत पाण्डुरङ्गविठ्ठलात्मक श्रीगोपालकृष्णः प्रीयताम् । श्री कृष्णार्पणमस्तु ।

anēna puṇyatīrthasnānēna bhagavān bhāratīramaṇa mukhyaprāṇāntargata pāṇḍuraṅgaviṭṭhalātmaka śrīgōpālakṛṣṇaḥ prīyatām. śrī kṛṣṇārpaṇamastu.
After drying your body, wear kacca and offer the snānakarma to the Lord chanting the above mantra.

iti snānavidhiḥ.

वस्त्रधारणविधिः Vastradhāraṇavidhiḥ.

ईषद्धौतं नवं श्वेतं सदशं यन्नधारितम् ।
अहतं तद्विजानीयात् सर्वकर्मसु शोभनम् ॥

īṣaddhautaṃ navaṃ śvētaṃ sadaśaṃ yannadhāritam.

ahataṃ tadvijānīyāt sarvakarmasu śōbhanam.

The kacca we wear for japa should be dry, pure, white with coloured border and should not have been worn by others. The cloth should be of 8 lengths.

When standing in a river or tank for japa, only wet cloth should be worn. Once out of water and sitting in the pūjā room or any dry place only dry cloth should be worn.

Before wearing dry cloth, sprinkle little water on it, say 'puṇḍarīkākṣāya namaḥ' and then wear it meditating on Lord Upēndra.

The seat for performing japa should be a wooden plank and place on it pure white cloth kṛṣṇājina and darbhāsana in that order. If not, place on the wooden plank any one of the three.

गोपीचन्दनधारणम् Gōpīchandanadhāraṇam.

Appling gōpīchandana

धारणाद् ऊर्ध्वपुण्ड्रस्य शरीरं मन्दिरं हरेः ।

dhāraṇād urdhvapuṇḍṛasya śarīraṃ mandiraṃ harēḥ.

The namās are applied to indicate that the human body belongs to the Lord and is His abode and is always under His possession.

Perform ācamana, apply gōpīchandana with nirmālyatīrtha, chanting this mantra.

गोपीचन्दन पापघ्न विष्णुदेहसमुद्भव ।
चक्राङ्कित नमस्तेऽस्तु धारणान्मुक्तिदो भव ॥
ललाटे केशवं विद्यात् नारायणमथोदरे ।
माधवं हृदये विद्यात् गोविन्दं कण्टकूबरे ॥
उदरे दक्षिणे पार्श्वे विष्णुं विद्यात् विचक्षणः ।
तत्पार्श्वे बाहुमूले तु धारयेत् मधुसूदनम् ॥
त्रिविक्रमं कण्ठदेशे वामपार्श्वे तु वामनम्
श्रीधरं वामबाहौ तु हृषीकेशं गले लिखेत् ॥
पृष्ठे तु पद्मनाभं तु ककुद्दामोदरं न्यसेत् ।
वासुदेवेति मूर्धनि ।

gōpīchandana pāpaghna viṣṇudēhasamudbhava.
cakrāṅkita namastēₛstu dhāraṇānmuktidō bhava.
lalāṭē kēśavaṃ vidyāt nārāyaṇamathōdarē.
mādhavaṃ hṛdayē vidyāt gōvindaṃ kaṇṭakūbarē.
udarē dakṣiṇē pārśvē viṣṇuṃ vidyāt vicakṣaṇaḥ.
tatpārśvē bāhumūlē tu dhārayēt madhusūdanam.
trivikramaṃ kaṇṭhadēśē vāmapārśvē tu vāmanam.
śrīdharaṃ vāmabāhau tu hṛṣīkēśaṃ galē likhēt.
pṛṣṭhē tu padmanābhaṃ tu kakuddāmōdaraṃ nyasēt.
vāsudēvēti mūrdhani.

śuklapakṣē

ओं वासुदेवाय नमः । ōṃ vāsudēvāya namaḥ.

On the crown of the head.

ओं केशवाय नमः । ōṃ kēśavāya namaḥ.

Apply nama with forefinger on forehead, starting from edge of nose. There should be gap in the middle.

ओं नारायणाय नमः । ōṃ nārāyaṇāya namaḥ.

Nama on middle of stomach, in the form of a ray of light.

ओं माधवाय नमः । ōṃ mādhavāya namaḥ.

On the chest, in the shape of banyan leaf.

ओं गोविन्दाय नमः । ōṃ gōvindāya namaḥ.

Middle of the throat, in the form of a ray of light.

ओं विष्णवे नमः । ōṃ viṣṇavē namaḥ.

Right side of stomach in the form of a ray of light.

ओं मधुसूदनाय नमः । ōṃ madhusūdanāya namaḥ.

On the right forearm.

ओं त्रिविक्रमाय नमः । ōṃ trivikramāya namaḥ.

On the right side of neck

ओं वामनाय नमः । ōṃ vāmanāya namaḥ.

On the left side of stomach.

ओं श्रीधराय नमः । ōṃ śrīdharāya namaḥ.

On the left forearm.

ओं हृषीकेशाय नमः । ōṃ hṛṣīkēśāya namaḥ.

On the left neck.

ओं पद्मनाभाय नमः । ōṃ padmanābhāya namaḥ.

On the middle of the back.

ओं दामोदराय नमः । ōṃ dāmōdarāya namaḥ.

On the back of the neck.

ओं वासुदेवाय नमः । ōṃ vāsudēvāya namaḥ.

On the crown of the head.

During kṛṣṇapakṣa, chant the following names.

१. ओं सङ्कर्षणाय नमः । २. ओं वासुदेवाय नमः । ३. ओं प्रद्युम्नाय नमः । ४. ओं अनिरुद्धाय नमः । ५. ओं पुरुषोत्तमाय नमः । ६. ओं अधोक्षजाय नमः । ७. ओं नरसिंहाय नमः । ८. ओं अच्युताय नमः । ९. ओं जनार्दनाय नमः । १०. ओं उपेन्द्राय नमः । ११. ओं हरये नमः । १२. ओं श्रीकृष्णाय नमः ।

1. ōṃ saṅkarṣaṇāya namaḥ. 2. ōṃ vāsudēvāya namaḥ. 3. ōṃ pradyumnāya namaḥ. 4. ōṃ aniruddhāya namaḥ. 5. ōṃ puruṣōttamāya namaḥ. 6. ōṃ adhōkṣajāya namaḥ. 7. ōṃ narasiṃhāya namaḥ. 8. ōṃ acyutāya namaḥ. 9. ōṃ janārdanāya namaḥ. 10. ōṃ upēndrāya namaḥ. 11. ōṃ harayē namaḥ.12. ōṃ śrīkṛṣṇāya namaḥ.

पञ्चमुद्राधारणम् Pañcamudrādhāraṇam.

चक्रमुद्रा

सुदर्शन महाज्वाल कोटिसूर्यसमप्रभ ।
अज्ञानान्धस्य मे नित्यं विष्णोर्मार्गं प्रदर्शय ॥

Cakramudrā

sudarśana mahājvāla kōṭisūryasamaprabha.
ajñānāndhasya mē nityaṃ viṣṇōrmārgaṃ pradarśaya.

The sudarśanamudrā should be applied once on the right side of the face by the side of the right eye, thrice on the chest one above the other, five times on the middle of the belly one above the other, twice on the right side of the belly, thrice on the right side of the chest one above the other, twice on the right forearm on the upper portion of the nāma, once on the left forearm on the lower portion of the name, once on the back of the right ear, once on the right side of the neck.

शङ्ख मुद्रा

पाञ्चजन्य निजध्वानध्वस्तपातकसञ्चय ।
त्राहिमां पापिनं घोरसंसारार्णवपातिनम् ॥

śaṅkhamudrā
pāñcajanya nijadhvānadhvastapātakasañcaya.
trāhimāṃ pāpinaṃ ghōrasaṃsārārṇavapātinam.

The śaṅkhamudrā should be applied on the side of the left eye, twice on the left side of the stomach, thrice on the left side of the chest, twice on the left forearm at the top of the nāma, once on the right forearm on the lower portion of the nāma, once on the back of the ear. once on the left of the left ear.

गदामुद्रा

ब्रह्माण्डभुवनारम्भमूलस्तम्भो गदाधरः ।
कौमोदकी करे यस्य तं नमामि गदाधरम् ॥

Gadāmudrā

brahmāṇḍabhuvanārambhamūlastambhō gadādharaḥ.
kaumōdakī karē yasya taṃ namāmi gadādharam.

gadāmudrā should be applied once on the forehead, once on the left side of the belly, twice on the lower portion of the nāma on the left forearm.

पद्ममुद्रा

संसारभयभीतानां योगिनामभयप्रदः ।
पद्महस्तेन यो देवो योगीशं तं नमाम्यहम् ॥

Padmamudrā

saṃsārabhayabhītānāṃ yōgināmabhayapradaḥ.
padmahastēna yō dēvō yōgīśaṃ taṃ namāmyaham.

The padmamudrā should be applied once on the middle of

Cakramudrā   śaṅkhamudrā   Gadāmudrā

Padmamudrā   Nārāyaṇamudrā.

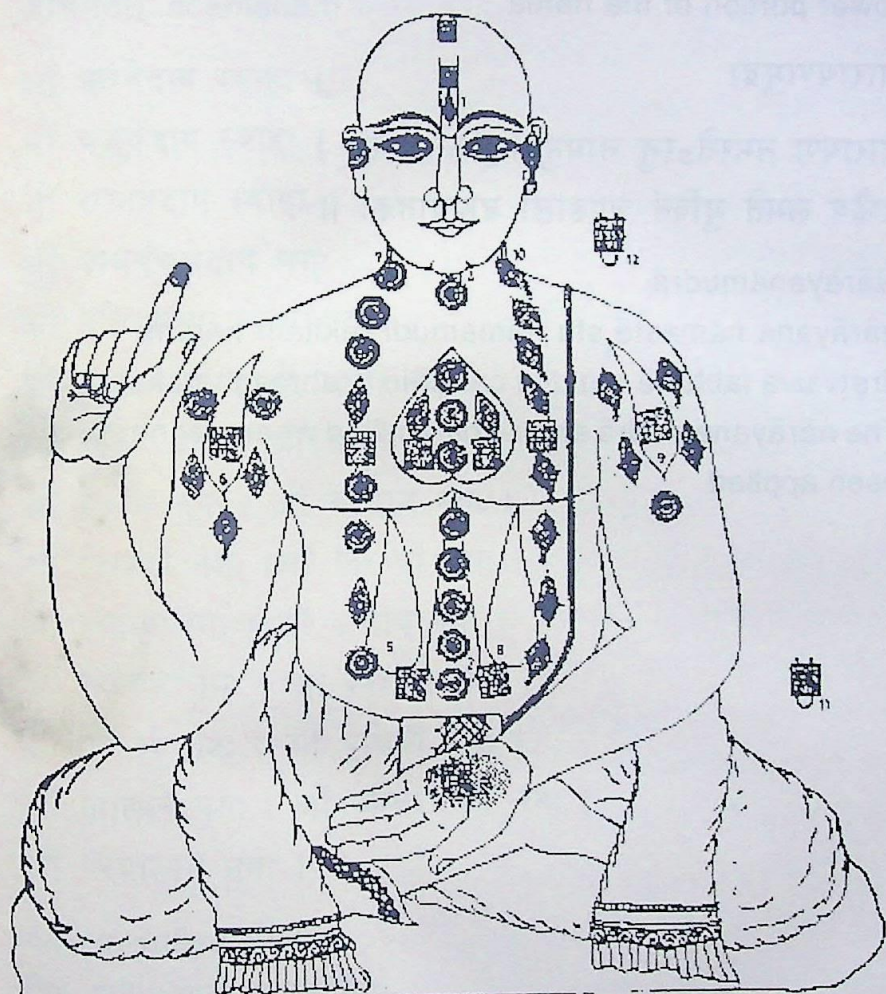



Diagram of Gōpīchandana namās and Pañcamudrā.

the chest, once on the right side of the belly, once on the right side of the chest, twice on the right forearm at the lower portion of the nāma.

नारायणमुद्रा

नारायण नमस्तेऽस्तु नाममुद्राङ्कितं नरम् ।
दृष्ट्वैव लभते मुक्तिं चण्डालो ब्रह्मघातकः ॥

Nārāyaṇamudrā.
nārāyaṇa namastē ̖stu nāmamudrāṅkitaṃ naram.
dṛṣṭvaiva labhatē muktiṃ caṇḍālō brahmaghātakaḥ.
The nārāyaṇamudrā should be applied wherever nāma has been applied.

सन्ध्यावन्दनम् Sandhyāvandanam

आचमनम् ācamanam

ओं ऋग्वेदाय स्वाहा ।
ओं यजुर्वेदाय स्वाहा ।
ओं सामवेदाय स्वाहा ।
ओं अथर्वणवेदाय नमः
ओं इतिहासपुराणेभ्यो नमः
ओं अग्नये नमः । ओं अग्नये नमः ।
ओं वायवे नमः । ओं वायवे नमः ।
ओं सूर्याय नमः । ओं चन्द्राय नमः ।
ओं दिग्भ्यो नमः ।ओं दिग्भ्यो नमः ।
ओं इन्द्राय नमः । ओं इन्द्राय नमः ।
ओं विष्णवे नमः । ओं विष्णवे नमः ।
ओं पृथिव्यै नमः । ओं पृथिव्यै नमः ।
ओं आत्मने नमः । ओं अन्तरात्मने नमः ।
ओं परमात्मने नमः ।

ōṃ ṛgvēdāya svāhā.
ōṃ yajurvēdāya svāhā.
ōṃ sāmavēdāya svāhā.
ōṃ atharvaṇavēdāya namaḥ
ōṃ itihāsapurāṇēbhyō namaḥ
ōṃ agnayē namaḥ. ōṃ agnayē namaḥ.
ōṃ vāyavē namaḥ. ōṃ vāyavē namaḥ.

ōṃ sūryāya namaḥ. ōṃ candrāya namaḥ.
ōṃ digbhyō namaḥ.ōṃ digbhyō namaḥ.
ōṃ indrāya namaḥ. ōṃ indrāya namaḥ.
ōṃ viṣṇavē namaḥ. ōṃ viṣṇavē namaḥ.
ōṃ pṛthivyai namaḥ. ōṃ pṛthivyai namaḥ.
ōṃ ātmanē namaḥ. ōṃ antarātmanē namaḥ.
ōṃ paramātmanē namaḥ.
(perform twice)

Every action of ours should always begin with remembrance of Lord Narayana and the object of our performance of sandhyāvandana (Prayer at the junction of night with morning, noon and junction of day with night) is only to propitiate and please our benefactor, Lord Sri Narayana. The Ōṃkāra (ओंकार) is the epitome of all the Vedas. Ōṃ is applied only to Narayana for He is the only vēdapratipādya . All Vedas describe Him only. When joined with the other names the Ōṃ refers only and only to Him, the presiding deity in that sub-God.

The Ōṃkāra can be split and it consists of a (अ), u (उ) and ma (म). He is guṇaparipūrṇa, full of auspicious qualities and no blemishes whatsoever. Since Ōṃkāra is the epitome of all the Vedas, it has several meanings.

From this it is to be understood that the souls are the eternal servants of Lord Sri Narayana. ṛgvēdāya svāhā means let this water, I sip, be an offering to the God praised in the ṛgvēda. Similarly the other svāhā are to be

understood. The palm should be made to look like the ear of a cow, by folding the thumb so as to touch the mid-joint of the middle-finger of the right hand. The little finger should be separated from the palm. Take a little quantity of water, just enough to cover a grain of black gram, and swallow three times corresponding to three svāhā. Then when uttering No. 4 touch with the left hand finger tips, the right palm. When uttering No.5 touch the left palm with the tips of the right hand fingers For 6 and 7 touch upper and lower lips; for 8-9 right and left nostrils. For 10-11 right and left eyes, for 12-13 right and left ear; for 14-15 right and left shoulder; for 16-17 right and left knee; for 18-19 right and left feet. For 20 touch the umbilicus, for 21 mid-chest and for 22 touch the head with all fingers. Perform this ācamanam twice.

प्राणायामः prāṇāyāmaḥ

It is important to note that before uttering any mantra one must think of the Rishi or Rishis who discovered the mantra by their meditation, (touch the head when you utter ṛṣi name), note the metre of the mantra by counting the letters of the mantra. In gāyatrī 24 letters and hence gāyatrī chandas (uttering chandas touch the face). Note also which dēvatā the mantra propitiates. (Here touch the chest).

प्रणवस्य परब्रह्म ऋषिः । दैवी गायत्री छन्दः । परमात्मा देवता । प्राणायामे विनियोगः ।

ओं भूः । ओं भुवः । ओं स्वः । ओं महः । ओं जनः । ओं तपः । ओं सत्यम् । ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ।
ओमापोज्योतीरसोऽमृतं ब्रह्म भूर्भुवःस्वरोम् ।

praṇavasya parabrahma ṛṣiḥ. daivī gāyatrī chandaḥ. paramātmā dēvatā. prāṇāyāmē viniyōgaḥ.
ōṃ bhūḥ. ōṃ bhuvaḥ. ōṃ svaḥ. ōṃ mahaḥ. ōṃ janaḥ. ōṃ tapaḥ. ōṃ satyam. ōṃ tatsaviturvarēṇyaṃ bhargō dēvasya dhīmahi. dhiyō yō naḥ pracōdayāt. ōmāpōjyōtirasōmṛtaṃ brahma bhūrbhuvaḥsvarōm.

Hold the nose with the thumb and ring finger of the right hand. Let the air out through the right nostril. Close this nostril with the thumb. Inhale through the left nostril, mentally uttering the mantra once. Hold the breath till mentally you count 4 times the mantra. Then slowly exhale through the right nostril till you count mentally the same mantra twice. This process is one Pranayama. Do likewise three times.
This Pranayama purifies the body and gives you the blessings of Mukhyaprana.

सङ्कल्पः saṅkalpaḥ

गङ्गे च यमुने चैव गोदावरि सरस्वति ।
नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु ॥

कृष्ण कृष्ण । (गोविन्द गोविन्द) विष्णोराज्ञया प्रवर्तमानस्य आद्यब्रह्मणः द्वितीयपरार्धे श्वेतवराहकल्पे वैवस्वतमन्वन्तरे अष्टाविंशतितमे कलियुगे प्रथमपादे जम्बूद्वीपे भारतवर्षे भरतखण्डे मेरोर्दक्षिणपार्श्वे दण्डकारण्ये गोदावर्याः दक्षिणकूले शालिवाहनशके बुद्धावतारे परशुराम/राम क्षेत्रे अस्मिन् वर्तमाने व्यावहारिके .... संवत्सरे .... अयने .... अर्के .... ऋतौ .... मासे ..... पक्षे ..... तिथौ ..... वासरयुक्तायां शुभवार-शुभनक्षत्र-शुभयोग-शुभकरण-एवंगुणगणविशेषणविशिष्टायां शुभपुण्यतिथौ अस्मदादिगुरूणां श्रीमन्मध्वाचार्याणां हृत्कमलमध्यनिवासि वासुदेवसङ्कर्षणप्रद्युम्नानिरुद्ध चतुर्मूर्त्याद्यनन्तावतारात्मक श्रीसवितृनामक श्रीलक्ष्मीनारायणप्रेरणया श्रीलक्ष्मीनारायणप्रीत्यर्थं प्रातः (सायं) (मध्याह्निक) सन्ध्यामुपासे (इति सङ्कल्प्य)

gaṅgē ca yamunē caiva gōdāvari sarasvati.
narmadē sindhu kāvēri jalēssmin sannidhiṃ kuru.

kṛṣṇa kṛṣṇa. (gōvinda gōvinda) viṣṇōrājñayā pravartamānasya ādyabrahmaṇaḥ dvitīyaparārdhē śvētavarāhakalpē vaivasvatamanvantarē aṣṭāviṃśatitamē kaliyugē prathamapādē jambūdvīpē bhāratavarṣē bharatakhaṇḍē mērōrdakṣiṇapārśvē daṇḍakāraṇyē gōdāvaryāḥ dakṣiṇakūlē śālivāhanaśakē buddhāvatārē Paraśurāma/Rāma kṣētrē asmin vartamānē vyāvahārikē .... saṃvatsarē .... ayanē .... arkē .... ṛtau .... māsē ..... pakṣē ..... tithau ..... vāsarayuktāyāṃ śubhavāra-śubhanakṣatra-śubhayōga-śubhakaraṇa-ēvaṅguṇagaṇaviśēṣaṇaviśiṣṭāyāṃ śubhapuṇyatithau

asmadādigurūṇāṃ śrīmanmadhvācāryāṇāṃ hṛtkamalamadhyanivāsi vāsudēvasaṅkarṣaṇa pradyumnāniruddha caturmūrtyādyanantāvatārātmaka śrīsavitṛnāmaka śrīlakṣmīnārāyaṇaprēraṇayā śrīlakṣmīnārāyaṇaprītyarthaṃ prātaḥ (sāyaṃ) (madhyāhnika) sandhyāmupāsē (iti saṅkalpa)

This saṅkalpa must be done at the beginning of every performance. " I, at this time, at this place, for this purpose, in this manner will perform this action or karma. This is done as per the prompting of Śrīmannārāyaṇa who is seated on the lotus in the heart of Śrīmanmadhvācārya". The palm of the right hand is placed on the mouth of the vessel containing water or the left palm placed on the right knee facing upward and covered by the palm of the right hand. The one and the only purpose is to please Lord Sri Narayana seated in the heart-lotus of śrīmadhvācārya.

मार्जनम् - mārjanam (Spraying water taken in the spoon)

आपोहिष्ठेति त्र्यर्चस्यसूक्तस्य आम्बरीषसिन्धुद्वीप ऋषिः ।
गायत्री छन्दः । आपो देवता । मार्जने विनियोगः ।

ओं आपो हिष्ठा मयोभुवस्ता न ऊर्जे दधातन । महेरणाय चक्षसे । योवः शिवतमो रसस्तस्य भाजयतेह नः । उशतीरिव मातरः । तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ । आपो जनयथा च नः । ओं।

āpōhiṣṭhēti tryarcasyasūktasya āmbarīṣasindhudvīpa ṛṣiḥ.

ḍgāyatrī chanḍaḥ. āpō dēvatā. mārjanē viniyōgaḥ.
ōṃ āpō hiṣṭhā mayōbhuvastāna urjē dadhātana. mahēraṇāya cakṣasē. yōvaḥ śivatamō rasastasya bhājayatēha naḥ. uśatīriva mātaraḥ. tasmā araṃ gamāma vō yasya kṣayāya jinvatha. āpō janayathā ca naḥ.

Holding nirmālya tulasī (that is once offered to God) between the fore-finger and middle finger of the right hand, sprinkle on feet, head, chest; chest, feet, head; and then head, chest, feet. By this process our external body is purified.
The meaning of this mantra : Oh all protecting water-gods, you are bent on doing good. You give us food and strength. Give us good knowledge. There is the auspicious Lord in you. Give us His knowledge.
Just like the cows out of affection for the calves and wishing them happiness give milk, you grant us wealth of this world and happiness of heaven and mōkṣa. With your good wishes, we will reach Lord Sri Narayana, the father of Caturmukhabrahmā (the four-faced). Give us aparoksa jnana and take us to vaikuṇṭha, the abode of Lord Sri Narayana, after seeing that our prārabdhakarma is soon exhausted.

जलाभिमन्त्रणम् jalābhimantraṇaṃ

Hold a little water in the right palm and while uttering svāhā take it in. The sin committed in the night is expiated by the

water taken during morning sandhyā and by taking in water in the evening sandhyā the sin committed during daytime is cleared off.

प्रातः - सूर्यश्चेत्यस्य मन्त्रस्य नारायण ऋषिः । प्रकृतिश्छन्दः । सूर्यो देवता । जलाभिमन्त्रणे विनियोगः ।

ओं सूर्यश्च मा मन्युश्च मन्युपतयश्च मन्युंकृतेभ्यः । पापेभ्यों रक्षन्ताम् । यद्रात्र्या पापंमकार्षम् । मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिश्ना । रात्रिस्तदंवलुम्पतु । यत्किञ्च दुरितं मयिं । इदमहं माममृतयोनौ । सूर्ये ज्योतिषि जुहोमि स्वाहा । ओं । (इति जलं प्राश्य-Take in water)

prātaḥ - sūryaścētyasya mantrasya nārāyaṇa ṛṣiḥ. prakṛtiśchandaḥ. sūryō dēvatā. jalābhimantraṇē viniyōgaḥ.
ōṃ sūryaśca mā manyuśca manyupatayaśca manyukṛtēbhyaḥ. pāpēbhyō rakṣantām.
yadrātryā pāpamakārṣam. manasā vācā hastābhyām. padbhyāmudarēṇa śiśnā. rātristadavalumpatu. yatkiñca duritaṃ mayi. idamahaṃ māmamṛtayōnau. sūryē jyōtiṣi juhōmi svāhā. ōṃ. (iti jalaṃ prāśya-Take in water)

मध्याह्ने - madhyāhnē

आपः पुनन्त्वित्यस्य मन्त्रस्य पूत ऋषिः । अष्टी छन्दः । आपो देवता । अपां प्राशने विनियोगः ।

ओं आपः पुनन्तु पृथिवीं पृथिवी पूता पुनातु माम् । पुनन्तु ब्रह्मणस्पतिर्ब्रह्म पूता पुनातु माम् । यदुच्छिष्टमभोज्यं यद्वा दुश्चरितं मम । सर्वं पुनन्तु मामापोऽसतां च प्रतिग्रहँ स्वाहा ।ओं ।

(इति जलं प्राश्य-Take in water)

āpaḥ punantvityasya mantrasya pūta ṛṣiḥ. aṣṭī chandaḥ. āpō dēvatā. apāṃ prāśanē viniyōgaḥ.
ōṃ āpaḥ punantu pṛthivīṃ pṛthivī pūtā punātu mām. punantu brahmaṇaspatirbrahma pūtā punātu mām. yaducchiṣṭamabhōjyaṃ yadvā duścaritaṃ mama. sarvē punantu māmāpōₛsatāṃ ca pratigraha svāhā.ōṃ. (iti jalaṃ prāśya-Take in water)

सायं - sāyaṃ (Evening)

अग्निश्चेत्यस्य मन्त्रस्य हिरण्यगर्भ ऋषिः । प्रकृतिश्चन्दः । अग्निर्देवता । जलाभिमन्त्रणे विनियोगः ।

ओं अग्निश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम् । यदह्ना पापमकार्षम् । मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिश्ना । अहस्तदवलुम्पतु । यत्किञ्च दुरितं मयि । इदमहं माममृतयोनौ । सत्ये ज्योतिषि जुहोमि स्वाहा । ओं । (इति जलं प्राश्य-Take in water)

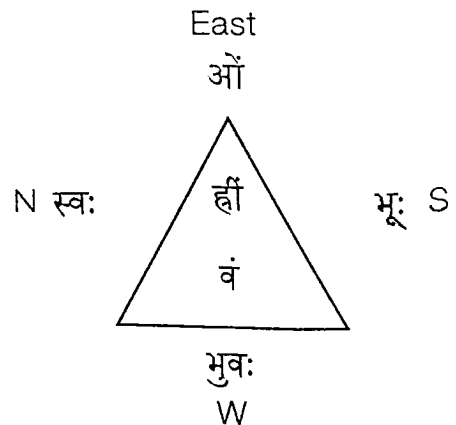
agniścētyasya mantrasya hiraṇyagarbha ṛṣiḥ.

prakṛtiścandaḥ. agnirdēvatā. jalābhimantraṇē viniyōgaḥ. ōṃ agniśca mā manyuśca manyupatayaśca manyukṛtēbhyaḥ. pāpēbhyō rakṣantām. yadahnā pāpamakārṣam. manasā vācā hastābhyām. padbhyāmudarēṇa śiśnā. ahastadavalumpatu. yatkiñca duritaṃ mayi. idamahaṃ māmamṛtayōnau. satyē jyōtiṣi juhōmi svāhā. ōṃ. (iti jalaṃ prāśya-Take in water)

द्विराचम्य dvirācamya (Do ācamana twice)

Then do mārjana with water again repeating āpōhiṣṭhēti mantra.

अर्घ्यप्रदानम् arghyapradānaṃ

This arghyapradāna (offering of water) to destroy the demons called mandēha who obstruct the rising of the sun in the morning and setting of the sun in the evening is an important part of sandhyāvandanam. The demons number 3.5 crores, After being destroyed in the morning they come to life by evening, to obstruct the setting of the sun, Hence the necessity to do so in the evening,' This arghya is the "brahmāstra". The time of performance is very important.In the morning when the stars are still visible and in the evening

when the sun is still visible, before sunset. In the morning, to be done, standing facing east, In the evening, sitting facing west.

Method:- Take a small vessel. Fill it with water. With the tip of little finger draw a triangle and write the mantra as shown, Standup and face east (in the morning) Sit down and face west (in the evening) Hold the vessel between the two palms with the thumb and index fingers and pour down water three times uttering the gāyatrī mantra, Note that in the chariot of the sun vālakhilyarṣi are offering this arghya. By this arghya we will be getting the blessings of Bhagavān Sūryanārāyaṇa since we become the partners in the protection of the world.

(प्राणानायम्य) अद्यपूर्वोच्चरितैवंगुणगणविषेशणविशिष्टायां शुभपुण्यतिथौ अस्मदादिगुरूणां श्रीमन्मध्वाचार्याणां हृत्कमलमध्य-
निवासिवासुदेवसंकर्षणप्रद्युम्नानिरुद्धचतुर्मूर्त्याद्यनन्तावतारात्मक श्री सवितृनामक श्रीलक्ष्मीनारायणप्रेरणया श्री लक्ष्मीनारायणप्रीत्यर्थं प्रातः (सायं) सन्ध्याङ्गसूर्यार्घ्यप्रदानमहं करिष्ये ।

ओं विश्वामित्र ऋषिः । गायत्री छन्दः । सविता देवता । प्रातः (सायं) सन्ध्याङ्गसूर्यार्घ्यप्रदाने विनियोगः ।

ओं भूर्भुवःस्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् । ओं । इति त्रिवारम् ।

(prāṇāyamya) adyapūrvōccaritaivaṃ guṇagaṇaviṣēśaṇaviśiṣṭhāyāṃ śubhapuṇyatithau asmadādigurūṇāṃ śrīmanmadhvācāryāṇāṃ hṛtkamalamadhyanivāsi vāsudēvasaṅkarṣaṇa pradyumnāniruddhacaturmūrtyādyanantāvatārātmaka śrī savitṛnāmaka śrīlakṣmīnārāyaṇaprēraṇayā śrī lakṣmīnārāyaṇaprītyarthaṃ prātaḥ (sāyaṃ) sandhyāṅgasūryārghyapradānamahaṃ kariṣyē.
ōṃ viśvāmitra ṛṣiḥ. gāyatrī chandaḥ. savitā dēvatā . prātaḥ (sāyaṃ) sandhyāṅgasūryārghyapradānē viniyōgaḥ.
ōṃ bhūrbhuvaḥsvaḥ. tatsaviturvarēṇyaṃ bhargō dēvasya dhīmahi. dhiyō yō naḥ pracōdayāt. ōṃ. iti trivāram.

मध्याह्ने - madhyāhnē

माध्याह्निकसूर्यार्घ्यप्रदानमहं करिष्ये । (इति सङ्कल्प्य, तिष्ठन्)

हंसःशुचिषदित्यस्य मन्त्रस्य गौतमो वामदेव ऋषिः । जगती छन्दः । सूर्यो देवता । माध्याह्निकसन्ध्याङ्गसूर्यार्घ्यप्रदाने विनियोगः ।

ओं हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् । नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतम् ओं (इति प्रथममर्घ्यम्)

आकृष्णेनरजसेत्यस्य मन्त्रस्य हिरण्यस्तूप ऋषिः । त्रिष्टुप् छन्दः ।

सविता देवता । माध्याह्निकसन्ध्याङ्गसूर्यार्घ्यप्रदाने विनियोगः ।

ओं आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च । हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ।ओं । (इति द्वितीयमर्घ्यम्)

विश्वामित्रः ऋषिः । गायत्री छन्दः । सविता देवता । माध्याह्निकसन्ध्याङ्गसूर्यार्घ्यप्रदाने विनियोगः ।

ओं भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ।ओं । (इति तृतीयमर्घ्यम्)

mādhyāhnikasūryārghya pradānamahaṃ kariṣyē. (iti saṅkalpya, tiṣṭan) haṃsaḥśuciṣadityasya mantrasya gautamō vāmadēva ṛṣiḥ. jagatī chandaḥ. sūryō dēvatā. mādhyāhnikasandhyāṅgasūryārghyapradānē viniyōgaḥ. ōṃ haṃsaḥ śuciṣadvasurantarikṣasaddhōtā vēdiṣadatithirdurōṇasat. nṛṣadvarasadṛtasaddhyōmasadabjā gōjā ṛtajā adrijā ṛtam ōṃ (iti prathamamarghyam)

ākṛṣṇēnarajasētyasya mantrasya hiraṇyastūpa ṛṣiḥ. triṣṭup chandaḥ. savitā dēvatā. mādhyāhnikasandhyāṅgasūryārghyapradānē viniyōgaḥ. ōṃ ā kṛṣṇēna rajasā vartamānō nivēśayannamṛtaṃ martyaṃ ca. hiraṇyayēna savitā rathēnā dēvō yāti bhuvanāni paśyan.ōṃ. (iti dvitīyamarghyam)

viśvāmitraḥ ṛṣiḥ. gāyatrī chandaḥ. savitā dēvatā.

mādhyāhnikasandhyāṅgasūryārghyapradānē viniyōgaḥ. ōṃ bhūrbhuvaḥ svaḥ. tatsaviturvarēṇyam. bhargō dēvasya dhīmahi. dhiyō yō naḥ pracōdayāt. ōṃ. (iti tṛtīyamarghyam)

प्रायश्चित्तार्घ्यम् prāyaścittārghyaṃ

An arghya given as a compensation for missing the time of arghya.

प्रातःकाले prātaḥkālē (Morning)

यदद्यकच्चवृत्रहन्निति मन्त्रस्य सुवाक्ष ऋषिः । गायत्री छन्दः । सूर्यो देवता । प्रातःसन्ध्याकालातीतदोषपरिहारार्थं प्रायश्चित्तार्घ्यप्रदाने विनियोगः ।

ओं यद॒द्य कच्च॑ वृत्रहन्नु॒दगा॑ अ॒भि सू॑र्य । सर्वं॒ तदि॑न्द्र ते॒ वशे॑ । ओं (इत्येकमर्घ्यं दद्यात्)

yadadyakaccavṛtrahanniti mantrasya suvākṣa ṛṣiḥ. gāyatrī chandaḥ. sūryō dēvatā. prātaḥsandhyākālātīta dōṣaparihārārthaṃ prāyaścittārghyapradānē viniyōgaḥ. ōṃ yadadya kacca vṛtrahannudagā abhi sūrya. sarvaṃ tadindra tē vaśē. ōṃ (ityēkamarghyaṃ dadyāt) offer arghya.

मध्याह्ने madhyāhnē (Noon)

प्रातर्देवीमित्यस्य मन्त्रस्य आत्रेय उरुचक्रि ऋषिः । त्रिष्टुप् छन्दः ।

मित्रावरुणौ देवते । माध्याह्नकालातीतदोषप्रायश्चित्तार्घ्यप्रदाने विनियोगः ।

ओं प्रातर्देवीमदितिं जोहवीमि मध्यं दिन उदिता सूर्यस्य । राये मित्रावरुणा सर्वतातेळे तोकाय तनयाय शं योः । ओं । (इत्येकमर्घ्यं दद्यात्)

prātardēvīmityasya mantrasya ātrēya urucakri ṛṣiḥ. triṣṭup chandaḥ. mitrāvaruṇau dēvatē. mādhyāhnakālātītadōṣaprāyaścittārghyapradānē viniyōgaḥ.
ōṃ prātardēvīmaditiṃ jōhavīmi madhyaṃ dina uditā sūryasya. rāyē mitrāvaruṇā sarvatātēḷē tōkāya tanayāya śaṃ yōḥ. ōṃ. (ityēkamarghyaṃ dadyāt)

सायङ्काले sāyaṅkālē (Evening)

उद्घेदभीत्यस्य मन्त्रस्य सुकक्ष ऋषिः । गायत्री छन्दः । अग्निर्देवता । सायंसन्ध्याकालातीतदोषपरिहारार्थं प्रायश्चित्तार्घ्यप्रदाने विनियोगः ।

ओं उद्घेदभि श्रुतामघं वृषभं नर्यापसम् । अस्तारमेषि सूर्य ओं । (इत्येकमर्घ्यं दद्यात्)

udghēdabhītyasya mantrasya sukakṣa ṛṣiḥ. gāyatrī chandaḥ. agnirdēvatā.

Note- When one has not learnt to utter Veda mantra with the proper intonation it can be uttered like ordinary stōtra mantra.

s ā y a ṃ s a n d h y ā k ā l ā t ī t a d ō ṣ a p a r i h ā r ā r t h a ṃ prāyaścittārghyapradānē viniyōgaḥ.
ōṃ udghēdabhi śrutāmaghaṃ vṛṣabhaṃ naryāpasam. astāramēṣi sūrya ōṃ. (ityēkamarghyaṃ dadyāt)
Uttering this mantra pour water from the right hand palm.

गायत्र्याकर्षणम् । gāyatryākarṣaṇaṃ

प्रतिचक्ष्वविचक्ष्वेत्यस्य मन्त्रस्य वसिष्ठ ऋषिः । अनुष्टुप् छन्दः । रक्षोहणाविन्द्रासोमौ देवते । गायत्र्याकर्षणे विनियोगः ।

ओं प्रतिं चक्ष्व वि चक्ष्वेन्द्रंश्च सोम जागृतम् । रक्षोंभ्यो वधमंस्य तमशनिं यातुमद्भ्यंः ओं ।

उत्तिष्ठ देवि गन्तव्यं पुनरागमनाय च ।
गायत्री च महादेवि प्रविश्य हृदयं मम ।

असावादित्यो ब्रह्म । ओमापोज्योतिरसोऽमृतं ब्रह्म भूर्भुवःस्वरोम् ।

इति जलेन आत्मानं प्रदक्षिणं कुर्यात् (ततो द्विराचमेत्)

praticakṣvavicakṣvētyasya mantrasya vasiṣṭha ṛṣiḥ. anuṣṭup chandaḥ. rakṣōhaṇāvindrāsōmau dēvatē. gāyatryākarṣaṇē viniyōgaḥ.
ōṃ prati cakṣva vi cakṣvēndraśca sōma jāgṛtam. rakṣōhhyō vadhamasya tamaśanim yātumadbhyaḥ ōṃ.
uttiṣta dēvi gantavyaṃ punarāgamanāya ca.

gāyatrī ca mahādēvi praviśya hṛdayaṃ mama.
asāvādityō brahma. ōmāpōjyōtirasōsmṛtaṃ brahma bhūrbhuvaḥsvarōm.
iti jalēna ātmānaṃ pradakṣiṇaṃ kuryāt (tatō dvirācamēt)
(Perform ācamana twice)

मध्याह्ने- madhyāhnē

प्रतिचक्ष्वविचक्ष्वेत्यस्य मन्त्रस्य वसिष्ठ ऋषिः । अनुष्टुप् छन्दः ।
रक्षोहणाविन्द्रासोमौ देवते । गायत्र्याकर्षणे विनियोगः ।

ओं प्रति चक्ष्व वि चक्ष्वेन्द्रश्च सोम जागृतम् । रक्षोभ्यो वधमस्य तमशनिं यातुमद्भ्यः ओं ।

एहि त्वं देवि शीघ्रं वै गायत्रि ब्रह्मरूपिणि ।
जपानुष्ठानसिध्द्यर्थं प्रविश्य हृदयं मम ॥

असावादित्यो ब्रह्म । ओमापोज्योतिरसोऽमृतं ब्रह्म भूर्भुवःस्वरोम् ।
इति जलेन आत्मानं प्रदक्षिणं कुर्यात् (ततो द्विराचमेत्)

praticakṣvavicakṣvētyasya mantrasya vasiṣṭha ṛṣiḥ. anuṣṭup chandaḥ. rakṣōhaṇāvindrāsōmau dēvatē. gāyatryākarṣaṇē viniyōgaḥ.
ōṃ prati cakṣva vi cakṣvēndraśca sōma jāgṛtam. rakṣōbhyō vadhamasya tamaśanim yātumadbhyaḥ ōṃ.
ēhi tvaṃ dēvi śīghraṃ vai gāyatri brahmarūpiṇi.

japānuṣṭhānasiddhyartham̐ praviśya hṛdayam̐ mama. asāvādityō brahma. ōmāpōjyōtirasōₛmṛtam̐ brahma bhūrbhuvaḥsvarōm.
iti jalēna ātmānam̐ pradakṣiṇam̐ kuryāt (tatō dvirācamēt)
Do ācamana twice.

We sent gāyatrī (brahmāstra) to kill the demons. Now by the above mantra we call it back to enter our heart by placing palm of the right hand on our chest.

I. Oh Indra and Soma, you have seen the troubles given by the demons. Consider this arghya water as vajrāyudha (weapon) and kill the demons.

2. Oh gāyatrī, you come back to my chest and remain there for future use.

3. The abiding God in the sun is ādipuruṣabrahman.

देवतार्घ्यम् । dēvatārghyam̐

शुक्लपक्षे **(During the bright half of the month)**

ओं केशवं तर्पयामि । ओं नारायणं तर्पयामि । ओं माधवं तर्पयामि । ओं गोविन्दं तर्पयामि । ओं विष्णुं तर्पयामि । ओं मधुसूदनं तर्पयामि । ओं त्रिविक्रमं तर्पयामि । ओं वामनं तर्पयामि । ओं श्रीधरं तर्पयामि । ओं हृषीकेशं तर्पयामि । ओं पद्मनाभं तर्पयामि । ओं दामोदरं तर्पयामि । द्विराचम्य,

ōm̐ kēśavam̐ tarpayāmi. ōm̐ nārāyaṇam̐ tarpayāmi. ōm̐ mādhavam̐ tarpayāmi. ōm̐ gōvindam̐ tarpayāmi. ōm̐ viṣṇum̐ tarpayāmi. ōm̐ madhusūdanam̐ tarpayāmi. ōm̐ trivikramam̐

tarpayāmi. ōṃ vāmanaṃ tarpayāmi. ōṃ śrīdharaṃ tarpayāmi. ōṃ hṛṣīkēśaṃ tarpayāmi. ōṃ padmanābhaṃ tarpayāmi. ōṃ dāmōdaram tarpayāmi.
dvirācamya - do ācamana twice.

कृष्णपक्षे - **During the dark half of the month**

ओं सङ्कर्षणं तर्पयामि । ओं वासुदेवं तर्पयामि । ओं प्रद्युम्नं तर्पयामि । ओं अनिरुद्धं तर्पयामि । ओं पुरुषोत्तमं तर्पयामि । ओं अधोक्षजं तर्पयामि । ओं नारसिंहं तर्पयामि । ओं अच्युतं तर्पयामि । ओं जनार्दनं तर्पयामि । ओं उपेन्द्रं तर्पयामि । ओं हरिं तर्पयामि । ओं श्रीकृष्णं तर्पयामि । द्विराचम्य,

ōṃ saṅkarṣaṇaṃ tarpayāmi. ōṃ vāsudēvaṃ tarpayāmi. ōṃ pradyumnaṃ tarpayāmi. ōṃ aniruddhaṃ tarpayāmi. ōṃ puruṣōttamaṃ tarpayāmi. ōṃ adhōkṣajaṃ tarpayāmi. ōṃ nārasiṃhaṃ tarpayāmi. ōṃ acyutaṃ tarpayāmi. ōṃ janārdanaṃ tarpayāmi. ōṃ upēndraṃ tarpayāmi. ōṃ hariṃ tarpayāmi. ōṃ śrīkṛṣṇaṃ tarpayāmi. dvirācamya - do ācamana twice.

मध्याह्ने madhyāhnē -Noon

ओं धातारं तर्पयामि । ओं अर्यमणं तर्पयामि । ओं मित्रं तर्पयामि । ओं वरुणं तर्पयामि । ओं अंशुं तर्पयामि । ओं भगं तर्पयामि । ओं इन्द्रं तर्पयामि । ओं विवस्वन्तं तर्पयामि । ओं पूषाणं तर्पयामि । ओं त्वष्टारं तर्पयामि । ओं पर्जन्यं तर्पयामि । ओं

विष्णुं तर्पयामि । द्विराचम्य,(एकादशीदिवसे केशवादि नामभिः तर्पणम् ।)

ōṃ dhātāraṃ tarpayāmi. ōṃ aryamaṇaṃ tarpayāmi. ōṃ mitraṃ tarpayāmi. ōṃ varuṇaṃ tarpayāmi. ōṃ aṃśuṃ tarpayāmi. ōṃ bhagaṃ tarpayāmi. ōṃ indraṃ tarpayāmi. ōṃ vivasvantaṃ tarpayāmi. ōṃ pūṣāṇaṃ tarpayāmi. ōṃ tvaṣṭāraṃ tarpayāmi. ōṃ parjanyaṃ tarpayāmi. ōṃ viṣṇuṃ tarpayāmi. dvirācamya - do ācamana twice.

Give tarpaṇa pouring the water with the spoon over the ring finger, midfinger and fore-finger.

The meaning in a nutshell of the 12 names uttered during the bright fortnight are as follows (in the order) : - The one who makes Brahma and Rudra to act, one full of auspicious qualities without any blemishes, the Lord of Lakṣmī, the one described in the Vedas; full of strength, the destroyer of the demon Madhu, the one who measured earth and heaven with his steps, his third step on Bali; having Lakṣmī on his left side; the prompter of the indriya (organs of actions and senses); having lotus from his umbilicus; having rope around his waist (tied by Yaśōdā).

The meaning of the mantra uttered during dark fortnight :- The one who draws people near to Him; the indweller of all beings; the one being full of effulgence; the one without obstruction; the Highest Being; the one beyond our sense of conception; the one having lion's face and human body; Un-decayable; the. destroyer of bad persons; the one who

manifested as the brother of Indra; the destroyer of sins; the possessor of pūrṇānanda body.

हरिगुरुध्यानम् harigurudhyānaṃ

Salutations to God Hari and Preceptors

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्यायेत्सर्वविघ्नोपशान्तये ॥
सर्वविघ्नप्रशमनं सर्वसिद्धिकरं परम् ।
सर्वजीवप्रणेतारं वन्दे विजयदं हरिम् ॥
लक्ष्मीनारायणं वन्दे तद्भक्तप्रवरो हि यः ।
श्रीमदानन्दतीर्थाख्यो गुरुस्तं च नमाम्यहम् ॥
वेदे रामायणे चैव पुराणे भारते तथा ।
आदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते ॥
रमापतिं पूर्णगुणं मुकुन्दं व्यासं च विज्ञानसहस्रभानुम् ।
पूर्णप्रबोधं च सुतत्वदीपं क्रमाद्गुरूंश्च प्रणमामि मूर्ध्ना ॥
सर्वाभ्यस्तत्त्वदेवताभ्यो नमः । सर्वाभ्यो मातृकादेवताभ्यो नमः ।

śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam.
prasannavadanaṃ dhyāyētsarvavighnōpaśāntayē.
sarvavighnapraśamanaṃ sarvasiddhikaraṃ param.
sarvajīvapraṇētāraṃ vandē vijayadaṃ harim.
lakṣmīnārāyaṇaṃ vandē tadbhaktapravarō hi yaḥ.
śrīmadānandatīrthākhyō gurustaṃ ca namāmyaham.
vēdē rāmāyaṇē caiva purāṇē bhāratē tathā.
ādāvantē ca madhyē ca viṣṇuḥ sarvatra gīyatē.

ramāpatiṃ pūrṇaguṇaṃ mukundaṃ
vyāsaṃ ca vijñānasahasrabānum.
pūrṇaprabōdhaṃ ca sutatvadīpaṃ
kramādgūrūṃśca praṇamāmi mūrdhnā.
sarvābhyastattvadēvatābhyō namaḥ.
sarvābhyō mātṛkādēvatābhyō namaḥ.

1. To remove all obstructions in the performance of sandhyāvandanam, you have to meditate on Lord Vishnu-who is all smiling, shining like the moon, wearing white clothes
and having four arms.

2. I fold my hands to Hari, controller of all jivas, the destroyer of all obstacles, the giver of success and desired things and the Supreme.

3. I salute Lakshminarayana, also the highest among His devotees-Sri Madhvācārya, our Guru.

4. He is praised in all the vēda, rāmāyaṇa purāṇas including mahābhārata, in the beginning, in the middle and in the end.

5. I prostrate with my bent head before Lakṣmīnārāyaṇa who is full of auspicious qualities, the giver of mōkṣa, Sri Vēdavyāsa with brilliant rays of jñāna and super-jñāna, the all-knowing Madhva - the giver of tattvajñāna and other preceptors, in the order of their gradation.

आसनशुद्धिः āsanaśuddhiḥ Purification of the seat

पृथ्वीत्यस्य मेरुपृष्ठ ऋषिः । अनुष्टुप् छन्दः । कूर्मो देवता ।

आसनशुध्द्यर्थे जपे विनियोगः ।

पृथ्वि त्वया धृता लोका देवि त्वं विष्णुना धृता ।
त्वं च धारय मां देवि पवित्रं कुरु चासनम् ।

pṛthvītyasya mēruprṣṭha ṛṣiḥ. anuṣṭup chandaḥ. kūrmō dēvatā. āsanaśuddhyarthē japē viniyōgaḥ.
pṛthvi tvayā dhṛtā lōkā dēvi tvaṃ viṣṇunā dhṛtā.
tvaṃ ca dhāraya māṃ dēvi pavitraṃ kuru cāsanam.
The prayer is offered to Mother Earth, to purify our seat for doing sandhyāvandanam.
1. Oh Bhudevi! You are borne by Visnu. You are the support of all the worlds. Please support me and make my seat pure.

भूतोच्चाटनम् bhūtōccāṭanaṃ

अपसर्पन्त्वित्यस्य मन्त्रस्य वामदेव ऋषिः । अनुष्टुप् छन्दः । सत्यो देवता । समस्तभूतोच्चाटने विनियोगः ।

अपसर्पन्तु ते भूता ये भूता भुवि संस्थिताः ।
ये भूता विघ्नकर्तारः ते नश्यन्तु शिवाज्ञया ॥
भूतप्रेतपिशाचा ये ये चान्ये भुवि भारकाः ।
तेषामप्यविरोधेन जपकर्म समारभे ॥
(ये चात्र निवसन्त्येव देवताः भुवि सन्ततम् ।
तेषामप्यविरोधेन जपकर्म समारभे ॥)
निरस्तः परावसुः । इदमहमर्वावसोः सदने सीदामि ।

apasarpantvityasya mantrasya vāmadēva ṛṣiḥ. anuṣṭup candaḥ. satyō dēvatā. samastabhūtōccāṭanē viniyōgaḥ.
apasarpantu tē bhūtā yē bhūtā bhuvi saṃsthitāḥ.
yē bhūtā vighnakartāraḥ tē gacchantu śivājñayā.
bhūtaprētapiśācā yē yē cānyē bhuvi bhārakāḥ.
tēṣāmapyavirōdhēna japakarma samārabhē.
(yē cātra nivasantyēva dēvatāḥ bhuvi santatam.
tēṣāmapyavirōdhēna japakarma samārabhē.)
nirastaḥ parāvasuḥ. idamahamarvāvasōḥ sadanē sīdāmi.
This is chanted to drive away the demons and raksasas, who may obstruct us during our japa.
(When uttering this mantra, take two pieces of thread from the upper garment, one in each hand and throw that which is in left hand to the direction of South-West meeting point (nairtya) and that in the right hand to your āsana (seat).
Let the devils and the raksasas who obstruct the sandhyāvandanam be driven away by God.
Let the devils who are here on this earth and who obstruct the performance of sandhyāvandanam be sent away so that I will begin my sandhyāvandanam now without any obstruction by them. Parāvasu and Arvāvasu are two brothers. Parāvasu killed his father. The younger brother Arvāvasu practised atonement as an act of expiation. After that, he came to Parāvasu. But Parāvasu accused him in a loud voice of murdering their father (though he was the murderer). So we say this mantra to drive away Parāvasu; "Let Parāvasu go away. I will begin my karma sitting in the

seat of Arvāvasu."

गुरुनमस्कारः gurunamaskāraḥ

श्री गुरुभ्यो नमः । पूर्वगुरुभ्यो नमः । आदिगुरुभ्यो नमः ।
मूलगुरुभ्यो नमः । मूलदेवताभ्यो नमः । वासुदेवाय नमः ।
śrīgurubhyō namaḥ. pūrvagurubhyō namaḥ. ādigurubhyō namaḥ. mūlagurubhyō namaḥ.mūladētābhayō namaḥ. vāsudēvāya namaḥ.
Salutations to all preceptors at the beginning of karma or work is essential.

करशुद्धिः karaśuddhiḥ

ओं यं । ओं रं । ओं वं । (एवं चतुर्वारं) अस्त्राय फट् ।

ōṃ yaṃ. ōṃ raṃ. ōṃ vaṃ. (ēvaṃ caturvāraṃ) astrāya phaṭ. (clap the palms)
Touching the wrist, midpalm and tip of the fingers of both hands front and behind is an essential purificatory process.
पापपुरुषध्यानं निरासश्च pāpapuruṣadhyānaṃ nirāsaśca

ब्रह्महत्याशिरस्कं च स्वर्णस्तेयभुजद्वयं । सुरापानहृदायुक्तं गुरुतल्पकटिद्वयम् । तत्संयोगपदद्वन्द्वमङ्गप्रत्यङ्गपातकम् । उपपातकरोमाणं रक्तश्मश्रुविलोचनम् । खड्गचर्मधरं कृष्णं कुक्षौ पापं विचिन्तयेत् । (इति पापपुरुषं वामकुक्षौ विचिन्त्य तं नाभावाकृष्य)

ओं यं (नाभौ) षट्कोणमण्डलमध्यस्थो नीलवर्णो वाय्वन्तर्गत

श्री प्रद्युम्नो भगवान् मच्छरीरस्थं पापपुरुषं वायुना शोषयतु । ओं यं ।(utter 6 times)

ओं रं (हृदये) त्रिकोणमण्डलमध्यस्थो रक्तवर्णो वह्न्यन्तर्गतश्रीमदनिरुद्धो भगवान् मच्छरीरस्थं पापपुरुषं वह्निना निर्दहतु । ओं रं । (utter 12 times)

नासाग्रस्थः सङ्कर्षणो भगवान् मच्छरीरस्थितदग्धपापपुरुषस्य भस्म निःसारयतु । (इति वामनासापुटेन तद्भस्मवायुना बहिष्कुर्यात्)

ओं वं (शिरसि) वर्तुलमण्डलमध्यस्थः श्वेतवर्णो वरुणान्तर्गतः श्रीवासुदेवो भगवान् मच्छरीरममृतवृष्ट्याऽऽप्लावयतु ओं वं (utter 24 times)

brahmahatyāśiraskaṃ ca svarṇastēyabhujadvayaṃ. surāpānahṛdāyuktaṃ gurutalpakaṭidvayam. tatsaṃyōgapadadvandvamaṅgapratyaṅgapātakam. upapātakarōmāṇaṃ raktaśmaśruvilōcanam. khaḍgacarmadharaṃ kṛṣṇaṃ kukṣau pāpaṃ vicintayēt. (iti pāpapuruṣaṃ vāmakukṣau vicintya taṃ nābhāvākṛṣya) ōṃ yaṃ (nābhau) ṣaṭkōṇamaṇḍalamadhyasthō nīlavarṇō vāyvantargata śrī pradyumnō bhagavān maccharīrasthaṃ pāpapuruṣaṃ vāyunā śōṣayatu. ōṃ yaṃ.(utter 6 times) ōṃ raṃ (hṛdayē) trikōṇamaṇḍalamadhyasthō raktavarṇō vahnyantargataśrīmadaniruddhō bhagavān maccharīrasthaṃ pāpapuruṣaṃ vahninā nirdahatu. ōṃ raṃ. (utter 12 times)

nāsāgrasthaḥ saṅkarṣaṇō bhagavān maccharīrasthitadagdhapāpapuruṣasya bhasma niḥsārayatu. (iti vāmanāsāpuṭēna tadbhasmavāyunā bahiṣkuryāt)

ōṃ vaṃ (śirasi) vartulamaṇḍalamadhyasthaḥ śvētavarṇō varuṇāntargataḥ śrīvāsudēvō bhagavān maccharīramamṛtavṛṣṭyā ss plāvayatu ōṃ vaṃ (utter 24 times)

1.The personified (Abhimani of) SIN is stationed on the left side of the abdomen. You think of him as described in this mantra.

2. Then take him to the navel region and dry him with this mantra.

3. From there take him to the mid-chest, where you burn - him (at each place uttering the bījamantra).

4. Then take his ash to the nose and throw him out through the left nostril, by blowing out.

5. On the head seated in the round maṇḍala, Lord Sri Vāsudēva is meditated upon and is requested to pour amṛta (nectar) on our head and purify us, by uttering the syllables ōṃ yam (24 times).

लोकन्यासः lōkanyāsaḥ

ओं भूः । ओं भुवः । ओं स्वः । ओं महः । ओं जनः । ओं तपः । ओं सत्यम् । ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् । (इति त्रिवारं कुर्यात् - Three

Times) ओमापाज्योतिरसोऽमृतं ब्रह्म भूर्भुवः स्वरोम् ।

ōṃ bhūḥ. ōṃ bhuvaḥ. ōṃ svaḥ. ōṃ mahaḥ. ōṃ janaḥ. ōṃ tapaḥ. ōṃ satyam. ōṃ tatsaviturvarēṇyaṃ bhargō dēvasya dhīmahi. dhiyō yō naḥ pracōdayāt. (iti trivāraṃ kuryāt - three times) ōmāpājyōtirasōsmṛtaṃ brahma bhūrbhuvaḥ svarōm.

With both palms touch 1. feet 2. knees 3. thighs 4. umbilicus 5. neck 6. face and 7. head. 8. Then place the right hand on the head and left hand on the navel and utter gāyatrī. Like this do thrice. 9. And holding water in the right palm turn round the head and drop the water into the tray.

गायत्रीमहामन्त्रः Gāyatrīmahāmantraḥ

प्राणायामः

ओं प्रणवस्य परब्रह्म ऋषिः । दैवी गायत्री छन्दः । परमात्मा देवता । प्राणायामे विनियोगः ।

ओं भूः । ओं भुवः । ओं स्वः । ओं महः । ओं जनः । ओं तपः । ओं सत्यम् । ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् । ओमापोज्योतिरसोऽमृतं ब्रह्म भूर्भुवःस्वरोम् ।

ऋषिश्छन्दोदेवताः ।

अस्य श्री गायत्रीमहामन्त्रस्य विश्वामित्र ऋषिः । (शिरः)गायत्री

छन्दः (मुखम्) । सविता देवता (हृदयम्) ।

करन्यासः ।

ओं तत्सवितुः अङ्गुष्ठाभ्यां नमः ।
ओं वरेण्यं तर्जनीभ्यां नमः ।
ओं भर्गो देवस्य मध्यमाभ्यां नमः ।
ओं धीमहि अनामिकाभ्यां नमः ।
ओं धियो यो नः कनिष्ठिकाभ्यां नमः ।
ओं प्रचोदयात् करतलकरपृष्ठाभ्यां नमः ।

षडङ्गन्यासः ।

ओं तत्सवितुः हृदयाय नमः ।
ओं वरेण्यं शिरसे स्वाहा ।
ओं भर्गो देवस्य शिखायै वषट् ।
ओं धीमहि कवचाय हुम् ।
ओं धियो यो नः नेत्राभ्यां वौषट् ।
ओं प्रचोदयात् अस्त्राय फट् ।
ओं भूर्भुवः स्वरोम् । (इति दिग्बन्धः)

ध्यानम् ।

ओं प्रोद्यदादित्यवर्णश्च सूर्यमण्डलमध्यगः ।
चक्रशङ्खधरोऽङ्कस्थदोर्द्वयो ध्येय एव च ॥
ध्येयः सदा सवितृमण्डलमध्यवर्ती नारायणः
सरसिजासनसन्निविष्टः ।

केयूरवान् मकरकुण्डलवान् किरीटी हारी
हिरण्मयवपुर्धृतशङ्खचक्रः ॥

श्रीमन्मध्वाचार्याणां हृत्कमलमध्यनिवासि वासुदेवसङ्कर्षणप्रद्युम्नानिरुद्ध चतुर्मूर्त्याद्यनन्तावतारात्मक श्रीसवितृनामकश्रीलक्ष्मीनारायणप्रेरणया श्रीलक्ष्मीनारायणप्रीत्यर्थं प्रातः (मध्याह्निक) (सायं) सन्ध्याङ्ग यथाशक्ति गायत्री जपतर्पणं करिष्ये ।

मन्त्रः

ओं भूर्भुवःस्वः । तत्संवितुर्वरेण्यं भर्गो देवस्यं धीमहि । धियो यो नंः प्रचोदयांत् ।

(सहस्रं - 1000, शतं - 100, दश - 10 वा जपेत्)

(जपानन्तरं गायत्रीमन्त्रमुक्त्वा "ओं तर्पयामि" इति तर्पयेत् । प्रत्येकं दशगायत्रीमन्त्रजपस्य एकैकं तर्पणं दद्यात् ।

(Take water with the spoon and having uttered gāyatrī pour it down over the finger tips of the right hand index, mid and ring fingers once for every ten gāyatrī and saying तर्पयामि)

अथ ध्यान-षडङ्गन्यास-करन्यास-ऋषिच्छन्दांसि उक्त्वा त्रिः
ट ा ् ा ण ि ा ट ि ा म ि
कुर्यात् ।)

अनेन गायत्रीजपतर्पणकरणेन भगवान् श्रीमन्मध्वाचार्याणां हृत्कमलमध्यनिवासि-वासुदेव-सङ्कर्षण-प्रद्युम्नानिरुद्ध-

चतुर्मूर्त्याद्यनन्तावतारात्मक -श्रीलक्ष्मीनारायणः प्रीयताम् ।

prāṇāyāmaḥ

ōṃ praṇavasya parabrahma ṛṣiḥ. daivī gāyatrī chandaḥ. paramātmā dēvatā. prāṇāyāmē viniyōgaḥ.

ōṃ bhūḥ. ōṃ bhuvaḥ. ōṃ svaḥ. ōṃ mahaḥ. ōṃ janaḥ. ōṃ tapaḥ. ōṃ satyam. ōṃ tatsaviturvarēṇyaṃ bhargō dēvasya dhīmahi. dhiyō yō naḥ pracōdayāt. ōmāpājyōtirasō ~s~ mṛtaṃ brahma bhūrbhuvaḥ svarōm.

ṛṣiśchandōdēvatāḥ.

asya śrī gāyatrīmahāmantrasya viśvāmitra ṛṣiḥ. (śiraḥ) gāyatrī chandaḥ (mukham). savitā dēvatā (hṛdayam).

karanyāsaḥ.

ōṃ tatsavituḥ aṅguṣṭhābhyāṃ namaḥ.

ōṃ varēṇyaṃ tarjanībhyāṃ namaḥ.

ōṃ bhargō dēvasya madhyamābhyāṃ namaḥ.

ōṃ dhīmahi anāmikābhyāṃ namaḥ.

ōṃ dhiyō yō naḥ kaniṣṭhikābhyāṃ namaḥ.

ōṃ pracōdayāt karatalakarapṛṣṭhābhyāṃ namaḥ.

ṣaḍaṅganyāsaḥ.

ōṃ tatsavituḥ hṛdayāya namaḥ.

ōṃ varēṇyaṃ śirasē svāhā.

ōṃ bhargō dēvasya śikhāyai vaṣaṭ.

ōṃ dhīmahi kavacāya hum.

ōṃ dhiyō yō naḥ nētrābhyāṃ vauṣaṭ.

ōṃ pracōdayāt astrāya phaṭ.

ōṃ bhūrbhuvaḥ svarōm. (iti digbandhaḥ)

dhyānam.

ōṃ prōdyadādityavarṇaśca sūryamaṇḍalamadhyagaḥ.
cakraśaṅkhadharō_s ṅkasthadōrdvayō dhyēya ēva ca.
dhyēyaḥ sadā savitṛmaṇḍalamadhyavartī
nārāyaṇaḥ sarasijāsanasanniviṣṭaḥ.
kēyūravān makarakuṇḍalavān kirīṭī
hārī hiraṇmayavapurdhṛtaśaṅkhacakraḥ.

śrīmanmadhvācāryāṇāṃ hṛtkamalamadhyanivāsi vāsudēvasaṅkarśaṇa pradyumnāniruddha caturmūrtyādyanantāvatārātmaka śrīsavitṛnāmaka śrīlakṣmīnārāyaṇaprēraṇayā śrīlakṣmī nārāyaṇa prītyarthaṃ prātaḥ (madhyāhnika) (sāyaṃ) sandhyāṅga yathāśakti gāyatrī japatarpaṇaṃ kariṣyē.

mantraḥ

ōṃ bhūrbhuvaḥsvaḥ. tatsaviturvarēṇyaṃ. bhargō dēvasya dhīmahi. dhiyō yō naḥ pracōdayāt.

(sahasraṃ - 1000, śataṃ - 100, daśa - 10 vā japēt)

(japānantaraṃ gāyatrīmantramuktvā "ōṃ tarpayāmi" iti tarpayēt. pratyēkaṃ daśagāyatrīmantrajapasya ēkaikaṃ tarpaṇaṃ dadyāt.

(Take water with the spoon and having uttered gāyatrī pour it down over the finger tips of the right hand index, mid and ring fingers once for every ten gāyatrī and saying tarpayāmi)

atha dhyāna-ṣaḍaṅganyāsa-karanyāsa-ṛṣicchandāṃsi uktvā triḥ prāṇāyāmaṃ kuryāt.)

anēna gāyatrījapatarpaṇakaraṇēna bhagavān

śrīmanmadhvacāryāṇāṃ hṛtkamalamadhyanivāsi-vāsudēva-saṅkarṣaṇa-pradyumnāniruddha-caturmūrtyādyanantāvatārātmaka-śrīlakṣmīnārāyaṇaḥ prīyatām.

1. If you do not do this, life will be shortened. Touch five fingers of palms and the front and back of palms.

2. Uttering these mantra in succession touch chest, vortex, hair (lock of hair) if one has, cross the hands in front of the chest, touch the eyes, then with the pracodayat clap the palms. Draw the palms from the head to feet.

3. Meditation: Think of God with Lakshmi seated in the chest of śrīmanmadhvācārya.

dhyānam: God is seated in the sun-orb, the sun who is just rising. He has conch in his left upper hand and the cakra in His right hand. The two lower hands are placed with palm facing up on His thighs. He is seated on a lotus flower with thousand petals, with beautiful locks of hair, wearing bracelets on the upper arms, with a crown on his head and necklace around his neck. His body is golden in colour.

In the morning, you meditate standing, counting the num ber along the right hand fingers, placing the palms opposite the navel and turned upwards. In the noon-japa, place the palm facing upwards opposite the chest. In the evening-japa, place the palm opposite the face pointing downwards, All mantras - gāyatrī, aṣṭākṣara, pañcākṣara and so on - should be mentally uttered without the movements of lips and tongue. This pleases Mukhyaprāṇa. Mantras uttered

without producing sound pleases Bhāratīdēvi. Mantras should never be uttered loudly during meditation. The count is done by traversing the thumb of right hand along the mid-joint and lower joint of the ring finger, then along the lower, mid and upper joint of the little finger and then touching the upper joints of the ring finger, middle finger and index finger, then coming down touching the mid and lower joints of the index finger. This makes ten counts. Gāyatrī should be counted only in this order. The hands should be covered with the cloth.

Meaning: ōṃ bhūḥ-full of auspicious qualities, bhuvaḥ-the creator, svaḥ-the Lord of Lakṣmī and full of bliss, tat-the well known and universely present, savitṛ-the creator, sustainer and destroyer and so on (sṛṣṭyādi aṣṭa kartṛ), varēṇyam-the one fitt for praise, full of bliss, and full of knowledge, bhargaḥ - seated in surya maṇḍala, all round protector, the lifter from the cycle of births and deaths and the giver of mōkṣa.

dēvasya-full of blissful qualities, dhīmahi-we meditate, dhiyō yō naḥ pracōdayāt-the one who guides or propels our intellect, dhiyaḥ-intellect, naḥ - of us, pracōdayāt-let be the prēraka or the guide.

Our ācārya recommends 1000 gāyatrī japa as the best, 100 as the middle course or atleast 10. For every ten mantra one tarpaṇa should be given. There are 24 letters in gāyatrī beginning with "tatsaviturvarēṇyaṃ". Each letter from the beginning to end is symbolised by kēśavādi 12 and

saṅkarṣaṇādi 12 mantras. Ōṃ represents the vēdas in their entirety in a nutshell as it were. The immediate expansion of this is bhūḥ, bhuvaḥ, svaḥ. The next expansion is gāyatrī mantra. The three pādas (lines) of this gāyatrī is the abridged form of puruṣasūkta. The expansion of puruṣasūkta is all the vēdas.
The gāyatrī mantra protects us from all troubles.

प्रतिग्रहादन्नदोषात्पातकादुपपातकात् । ।
गायत्री प्रोच्यते तस्मात् गायन्तं त्रायते यतः ।

pratigrahādannadōṣātpātakādupapātakāt.
gāyatrī prōcyatē tasmāt gāyantaṃ trāyatē yataḥ.
It is this mantra that is given on the upanayana day as brahmōpadēśa.

दिगुपस्थानम् digupasthānaṃ
(प्रातः पूर्वाभिमुखस्तिष्ठन्)

गाधिनो विश्वामित्र ऋषिः । गायत्री-त्रिष्टुभौ छन्दसी । मित्रो देवता ।

ओं मित्रस्यं चर्षणी धृतोऽवों देवस्यं सानसि ।
द्युम्नं चित्रश्रंवस्तमम् ॥
मित्रो जनांन्यातयति ब्रुवाणो मित्रो दांधार पृथिवीमुत द्याम् ॥
मित्रः कृष्टीरनिंमिषाभि चंष्टे मित्राय हव्यं घृतवंज्जुहोत ।

प्र स मित्र मर्तो अस्तु प्रयस्वान्यस्त आदित्य शिक्षति व्रतेन ।

न हन्यते न जीयते त्वोतो नैनमंहो अश्नोत्यन्तितो न दूरात् ओं ॥ (इति सूर्यं स्तुवीत)

(prātaḥ pūrvābhimukhastiṣṭhan)

(In the morning stand facing east and as you pray, turn right-wards.)

gādhinō viśvāmitra ṛṣiḥ. gāyatrī-triṣṭhubhau chandasī. mitrō dēvatā.

ōṃ mitrasya carṣaṇī dhṛtō vā dēvasya sānasi. dyumnaṃ citraśravastamam. mitrō janānyātayati bruvāṇō mitrō dādhāra pṛthivīmuta dyām. mitraḥ kṛṣṭīranimiṣābhi caṣṭē mitrāya havyaṃ ghṛtavajjuhōta. pra sa mitra martō astu prayasvānyasta āditya śikṣati vratēna. na hanyatē na jīyatē tvōtō nainamaṃhō aśnōtyantitō na dūrāt.ōṃ. (iti sūryaṃ stuvīta) -like this praise the Sun-God.

(सायं पश्चिमाभिमुखस्तिष्ठन्)

(sāyaṃ paścimābhimukhastiṣṭhan)

आजीगर्तिः शुनःशेप ऋषिः । ततस्त्रिष्टुप। आद्या गायत्री। वरुणो देवता ।

ओं इमं मे वरुण श्रुधी हवमद्या च मृळय । त्वामवस्युरा चके ॥ तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो

ह॒विर्भिः । अहे॑ळमानो वरुणे॒ह बो॒ध्युरुशंस॒ मा न॒ आयु॒ः प्रमो॑षीः ।ओं ।

ājīgartiḥ śunaḥśēpa ṛṣiḥ. tatastriṣṭupa. ādyā gāyatrī. varuṇō dēvatā.
ōṃ imaṃ mē varuṇa śrudhī havamadyā ca mṛḷaya. tvāmavasyurā cakē. tattvā yāmi brahmaṇā vandamānastadā śāstē yajamānō havirbhiḥ. ahēḷamānō varuṇēha bōdhyuruśaṃsa mā na āyuḥ pramōṣīḥ.ōṃ.
It is a prayer to the presiding gods of all the directions surrounding us.East, South, West, North, the junctions of East-South, South- West and so on.
1. ōṃ mitrasya ... na dūrāt : We know the wonderful merits of mitranāmaka Nārāyaṇa, the presiding God in the Sun. He is the resort of all. He is full of blissful qualities. He understands us fully. He is our protector ever. He preaches to His devotees and makes them interested in serving Him. He is the support of this earth and heaven. He prompts His devotees, both men and gods. I offer to this Narayana rice mixed with ghee (havis). O birthless Adipurusa, accept this offering. How can sins affect us, when the mere utterance of your name destroys all the sins?
2. ājīgarti ... pramōṣīḥ - O Varuṇadēva, hear my welcome words and now itself protect us and make us happy. Desiring protection I am looking up to you. O Varuṇa, because you are full of virtuous qualities, I am saluting you uttering vēdamantra and thus resort to you for protection.

The one doing yāga (yajña) resorts to you by offering the havis (rice and ghee). Please do not refuse protection because of my being a man. O praiseworthy one, do not cut my life span.

मध्याह्ने - madhyāhnē - Noon

सूर्योपस्थानम्

ओं उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम् । देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् । ओं । (इति पूर्वाभिमुखस्तिष्ठन् प्राञ्जलिर्भूत्वा जपेत् ।) Stand up facing east, utter the मन्त्र and pray joining palms

ओं उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ।ओं । (अनया दक्षिणभुजं दक्षिणहस्तेन वामभुजं वामहस्तेन स्पृशन् जपेत् ।)

Touching the right shoulder with the right hand and left shoulder with the left hand, utter the मन्त्र

ओं चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः । आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ।ओं । (इति हृदयं स्पृष्ट्वा जपेत् ।) Touching the chest with the right palm repeat the मन्त्र.

सूर्यदर्शनम्

ओं तच्चक्षुर्देवहितं शुक्रमुच्चरत् । पश्येम शरदः शतम् । जीवेम शरदः शतम् । नन्दाम शरदः शतम् । मोदाम शरदः शतम् । भवाम शरदः शतम् । शृणवाम शरदः शतम् । प्रब्रवाम शरदः शतम् । अजिताः स्याम शरदः शतम् । ज्योक् पश्येम सूर्यं दृशे ।ओं । (इति सूर्यं पश्येत्)

uttering this मन्त्र look at the sun. Do not glare at the sun for a long time. Just look up and turn the eye away.

य उदगान्महतोर्णवाद्विभ्राजमानः सलिलस्य मध्यात् । अनानुदो वृषभो रोहिताक्षः सूर्यो विपश्चिन्मनसा पुनातु ।।

sūryōpasthānam
ōṃ udvayaṃ tamasaspari jyōtiṣpaśyanta uttaram. dēvaṃ dēvatrā sūryamaganma jyōtiruttamam. ōṃ. (iti pūrvābhimukhastiṣṭhan prāñjalirbhūtvā japēt.) Stand up facing east, utter the mantra and pray joining palms
ōṃ udu tyaṃ jātavēdasaṃ dēvaṃ vahanti kētavaḥ. dṛśē viśvāya sūryam.ōṃ. (anayā dakṣiṇabhujaṃ dakṣiṇahastēna vāmabhujaṃ vāmahastēna spṛśan japēt.) Touching the right shoulder with the right hand and left shoulder with the left hand, utter the mantra
ōṃ citraṃ dēvānāmudagādanīkaṃ cakṣurmitrasya varuṇasyāgnēḥ. āprā dyāvāpṛthivī antarikṣaṃ sūrya ātmā

jagastasthuṣaśca.ōṃ. (iti hṛdayaṃ spṛṣṭvā japēt.) Touching. the chest with the right palm repeat the mantra.

sūryadarśanam

ōṃ taccakṣurdēvahitaṃ śukramuccarat. paśyēma śaradaḥ śatam. jīvēmaḥ śaradaḥ śatam. nandāma śaradaḥ śatam. mōdāma śaradaḥ śatam. bhavāma śaradaḥ śatam. bhavāma śaradaḥ śatam. śrṛṇavāma śaradaḥ śatam. prabravāma śaradaḥ śatam. ajitāḥ syāma śaradaḥ śatam. jyōk paśyēma sūryaṃ dṛśē.ōṃ. (iti sūryaṃ paśyēt) Uttering this mantra look at the sun. Do not glare at the sun for a long time. Just look up and turn the eye away.

ya udagānmahatōsrṇavādvibhrājamānaḥ salilasya madhyāt.

anānudō vṛṣabhō rōhitākṣaḥ sūryō vipaścinmanasā punātu.

दिङ्नमस्कारः dinnamaskāraḥ

When you are saluting Indra and other gods turn to the respective directions starting from east, and move towards south-east, south, and so on.

(प्रातःकाले - पूर्वेण) ओं इन्द्राय नमः । ओं अग्नये नमः । ओं यमाय नमः । ओं निर्ऋतये नमः । ओं वरुणाय नमः । ओं वायवे नमः । ओं सोमाय नमः । ओं ईशानाय नमः ।ओं सन्ध्यायै नमः । ओं सन्ध्यापतये नमः । ओं गायत्र्यै नमः । ओं सावित्र्यै नमः । ओं सरस्वत्यै नमः । ओं ब्रह्मणे नमः । (Looking up) ओं अनन्ताय नमः । (Looking down) ओं नमो ध्रुवासि । (When

you utter this touch the earth)

(prātaḥkālē - pūrvēṇa) ōṃ indrāya namaḥ. ōṃ agnayē namaḥ. ōṃ yamāya namaḥ. ōṃ nirṛtayē namaḥ. ōṃ varuṇāya namaḥ. ōṃ vāyavē namaḥ. ōṃ sōmāya namaḥ. ōṃ īśānāya namaḥ.ōṃ sandhyāyai namaḥ. ōṃ sandhyāpatayē namaḥ. ōṃ gāyatryai namaḥ. ōṃ sāvitryai namaḥ. ōṃ sarasvatyai namaḥ. ōṃ brahmaṇē namaḥ. (Looking up) ōṃ anantāya namaḥ. (Looking down) ōṃ namō dhruvāsi. (When you utter this touch the earth)

(सायंकाले - पश्चिमेन - In the evening stand facing west and turn right-wards)

ओं वरुणाय नमः । ओं वायवे नमः । ओं सोमाय नमः । ओं ईशानाय नमः । ओं इन्द्राय नमः । ओं अग्नये नमः । ओं यमाय नमः । ओं निर्ऋतये नमः । ओं सन्ध्यायै नमः । ओं सन्ध्यापतये नमः । ओं गायत्र्यै नमः । ओं सावित्र्यै नमः । ओं सरस्वत्यै नमः । ओं ब्रह्मणे नमः । **(Looking up)** ओं अनन्ताय नमः । **(Looking down)** ओं नमो ध्रुवासि । **(When you utter this touch the earth)**

(sāyaṅkālē - paścimēna) ōṃ varuṇāya namaḥ. ōṃ vāyavē namaḥ. ōṃ sōmāya namaḥ. ōṃ īśānāya namaḥ. ōṃ indrāya namaḥ. ōṃ agnayē namaḥ. ōṃ yamāya namaḥ. ōṃ nirṛtayē namaḥ. ōṃ sandhyāyai namaḥ. ōṃ sandhyāpatayē namaḥ. ōṃ gāyatryai namaḥ. ōṃ sāvitryai namaḥ. ōṃ sarasvatyai namaḥ. ōṃ brahmaṇē namaḥ. (Looking up) ōṃ anantāya namah. (Looking down) ōṃ

namō dhruvāsi. (When you utter this touch the earth)
The following mantra should be recited starting from the east in the morning and from the west in the evening. Do salutations with folded hands.

(पूर्वाभिमुखः) - **East**

इन्द्र श्रेष्ठानि गृत्समदः इन्द्रस्त्रिष्टुप् ।

ओं इन्द्र श्रेष्ठानि द्रविंणानि धेहि चित्तिं दक्षंस्य सुभगत्वमस्मे । पोषं रयीणामरिंष्टिं तनूनां स्वाद्मानं वाचः सुंदिनत्वमह्नाम् ।

(दक्षिणाभिमुखः) - **South**

ओं यमाय धर्मराजाय मृत्यवे चान्तकाय च ।
वैवस्वताय कालाय सर्वभूतक्षयाय च ॥
औदुम्बराय दध्नाय नीलाय परमेष्ठिने ।
वृकोदराय चित्राय चित्रगुप्ताय वै नमः ॥

(पश्चिमाभिमुखः) - **West**

ध्रुवासुत्वेति वसिष्ठो वरुणस्त्रिष्टुप् ।

ओं ध्रुवासुंत्वासु क्षितिषुं क्षियन्तो व्य१स्मत् पाशं वरुंणो मुमोचत् । अवों वन्वाना अदिंतेरुपस्थांद्यूयं पांत स्वस्तिभिः सदां नः ।ओं ।

(उत्तराभिमुखः) - **North**

ओं ऋतꣳ सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् । ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमो नमः । ओं ।

ओं भूरिदं प्रदक्षिणम् । ओं भुवरिदं प्रदक्षिणम् । ओं स्वरिदं प्रदक्षिणम् । ओं भूर्भुवः स्वरिदं प्रदक्षिणम् ॥ (इति चतुः प्रदक्षिणम् - (four rounds) कृत्वा)

(प्रातः पूर्वाभिमुखः । सायं पश्चिमाभिमुखः)

आकाशात् पतितं तोयं यथा गच्छति सागरम् ।
सर्वदेवनमस्कारः केशवं प्रति गच्छति ॥

... गोत्र .... त्र्यार्षेय (पञ्चार्षेय) प्रवरान्वित आश्वलायन सूत्र ऋक्शाखाध्यायी ..... शर्मा अहं भो अभिवादये ।

यां सदा सर्वभूतानि स्थावराणि चराणि च ।
सायं प्रातर्नमस्यन्ति सा मां सन्ध्याऽभिरक्षतु ॥
नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाहवे ।
सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटीयुगधारिणे नमः ॥
(इति देवनमस्कारः)

(pūrvābhimukhaḥ) - East
indra śrēṣṭhāni gṛtsamada indrastriṣṭup.
ōṃ indra śrēṣṭhāni draviṇāni dhēhi cittiṃ dakṣasya subhagatvamasmē. pōṣaṃ rayīṇāmariṣṭiṃ tanūnāṃ svādmānaṃ vācaḥ sudinatvamahnām.
(dakṣiṇābhimukhaḥ) - South
ōṃ yamāya dharmarājāya mṛtyavē cāntakāya ca.

vaivasvatāya kālāya sarvabhūtakṣayāya ca.
audumbarāya dadhnāya nīlāya paramēṣṭhinē.
vṛkōdarāya citrāya citraguptāya vai namaḥ.
(paścimābhimukhaḥ) - West
dhruvāsutvēti vasiṣṭhō varuṇastriṣṭhup.
ōṃ dhruvāsutvāsu kṣitisu kṣiyantō vya1smat pāśaṃ varuṇō mumōcat. avō vanvānā aditērupasthādyūyaṃ pāta svastibhiḥ sadā naḥ.ōṃ.
(uttarābhimukhaḥ) - North
ōṃ ṛtam satyaṃ paraṃ brahma puruṣaṃ kṛṣṇapiṅgalam.
ūrdhvarētaṃ virūpākṣaṃ viśvarūpāya vai namō namaḥ.
ōṃ.
ōṃ bhūridaṃ pradakṣiṇam. ōṃ bhuvaridaṃ pradakṣiṇam.
ōṃ svaridaṃ pradakṣiṇam. ōṃ bhūrbhuvaḥ svaridaṃ pradakṣiṇam. (iti catuḥ pradakṣiṇam - (four rounds) kṛtvā)
(prātaḥ pūrvābhimukhaḥ. sāyaṃ paścimābhimukhaḥ)
ākāśāt patitaṃ tōyaṃ yathā gacchati sāgaram.
sarvadēvanamaskāraḥ kēśavaṃ prati gacchati.
... gōtra .... tryārṣēya (pañcārṣēya) pravarānvita āśvalāyana sūtra ṛkśākhādhyāyī ..... śarmā ahaṃ bhō abhivādayē.
yāṃ sadā sarvabhūtāni sthāvarāṇi carāṇi ca.
sāyaṃ prātarnamasyanti sā māṃ sandhyā bhirakṣatu.
namōsstvanantāya sahasramūrtayē sahasrapādākṣiśirōrubāhavē.
sahasranāmnē puruṣāya śāśvatē sahasrakōṭīyugadhāriṇē namaḥ.

1. O wealthy Indra, give us the wealth of knowledge. Give us the strength of valour, health, growing wealth and no ill-treatment to our children. Give sweetness to our words and good days to perform your pūjā and yajña (sacrifice).
2. (In the evening sandhyā start from west) O Varuṇadēva, we will think of you living in the longlasting worlds. May you wipe off the binding sin. We desire protection from destruction by praying to Aditidēvi, the mother of gods. May you always protect us.
3. We offer salutations to Rudra, who is jnana personified, full of creative qualities, having black and yellowish, red colours, who is in brahmacaryaniyama and who is having three eyes.
4. Uttering these four mantra turn round four times. When you utter gotra, you must mention pravara-ṛṣi (pañcārṣēya/tryārṣēya) (pravara is in accordance with gotra). Uttering pravara, then sūtra and so on touch the ears with respective hands, then crossing the
arms touch the earth.
5. The goddess sandhyādēvi is saluted by the world of living beings, both moving and non-moving. The same dēvi may protect me always.
6. I salute that God-Ananta, Narayana, who is having innumerable forms with innumerable hands and feet and possessing countless names and full of auspicious qualities. He is the support of innumerable yugas of creation.

अष्टाक्षरमन्त्रः Aṣṭākṣaramantraḥ

(अष्टाक्षरेण प्राणायामं कृत्वा) (Do प्राणायाम recititng अष्टाक्षर मन्त्र

ओं ओं नमो नारायणाय ओं - 3, 12, 6)

ऋषिच्छन्दोदेवताः

अस्य श्रीनारायणाष्टाक्षरमहामन्त्रस्य अन्तर्यामी ऋषिः । दैवी गायत्री छन्दः । श्रीनारायणो देवता ।

पञ्चाङ्गन्यासः

ओं क्रुद्धोल्काय हृदयाय नमः ।
ओं महोल्काय शिरसे स्वाहा ।
ओं वीरोल्काय शिखायै वषट् ।
ओं द्यूल्काय कवचाय हुम् ।
ओं सहस्रोल्काय अस्त्राय फट् ।
ओं भूर्भुवः स्वरोम् । (इति दिग्बन्धः)

ध्यानम्

ओं उद्यद्भास्वत्समाभासश्चिदानन्दैकदेहवान्
चक्रशङ्खगदापद्मधरो ध्येयोऽहमीश्वरः ।
लक्ष्मीधराभ्यामाश्लिष्टः स्वमूर्तिगणमध्यगः
ब्रह्मवायुशिवाहीशविपैः शक्रादिकैरपि ।
सेव्यमानोऽधिकं भक्त्या नित्यनिःशेषशक्तिमान्

मूर्तयोऽष्टावपि ध्येयाश्चक्रशङ्खवराभयैः ।
युक्ताः प्रदीपवर्णाश्च सर्वाभरणभूषिताः
बिम्बोऽसि प्रतिबिम्बोऽस्मि तव यद्यपि चान्तरम् ।
स्वामिन् निर्दोष मद्दोषं विरेचय नमोऽस्तु ते ॥
श्रीमन्मध्वाचार्याणां
हृत्कमलमध्यनिवासिवासुदेवसङ्कर्षणप्रद्युम्नानिरुद्ध
चतुर्मूर्त्याद्यनन्तावतारात्मक श्रीलक्ष्मीनारायणप्रेरणया
श्रीलक्ष्मीनारायण प्रीत्यर्थं यथाशक्ति अष्टाक्षरमन्त्रजपतर्पणमहं
करिष्ये ।

मन्त्रः

ओं ओं नमो नारायणाय ओं ।
(इति विष्णुं ध्यायन्, गायत्र्यास्त्रिगुणं (thrice the गायत्री
count) अष्टाक्षरमन्त्रं जपेत् । मन्त्रजपानन्तरं दशवारजपे
एकवारक्रमेण तर्पणं दद्यात् - ओं ओं नमो नारायणाय ओं
नारायणं तर्पयामि । इति । तदनन्तरं ध्यान-पञ्चाङ्गन्यास-
ऋषिच्छन्दोदेवताः उक्त्वा प्राणायामत्रयं कुर्यात्)
अनेन अष्टाक्षरमन्त्रजपतर्पणकरणेन भगवान् मध्वान्तर्गतः
श्रीलक्ष्मीनारायणः प्रीयताम् ।

श्री कृष्णार्पणमस्तु ।

(aṣṭākṣarēṇa prāṇāyāmaṃ kṛtvā) (Do prāṇāyāma recititng aṣṭākṣara mantra ōṃ ōṃ namō nārāyaṇāya ōṃ - 3, 12, 6)

ṛṣicchandōdēvatāḥ

asya śrīnārāyaṇāṣṭākṣaramahāmantrasya antaryāmī ṛṣiḥ. daivī gāyatrī chandaḥ. śrīnārāyaṇō dēvatā.

pañcāṅganyāsaḥ

ōṃ kṛddhōlkāya hṛdayāya namaḥ.
ōṃ mahōlkāya śirasē svāhā.
ōṃ vīrōlkāya śikhāyai vaṣaṭ.
ōṃ dyūlkāya kavacāya hum.
ōṃ sahasrōlkāya astrāya phaṭ.
ōṃ bhūrbhuvaḥ svarōm. (iti digbandhaḥ)

dhyānam

ōṃ udyadbhāsvatsamābhāsaścidānandaikadēhavān
cakraśaṅkhagadāpadmadharō dhyēyō_s hamīśvaraḥ.
lakṣmīdharābhyāmāśliṣṭaḥ svamūrtigaṇamadhyagaḥ
brahmavāyuśivāhīśavipaiḥ śakrādikairapi.
sēvyamānō_s dhikaṃ bhaktyā nityaniḥśēṣaśaktimān
mūrtayōsṣṭāvapi dhyēyāścakraśaṅkhavarābhayaiḥ.
yuktāḥ pradīpavarṇāśca sarvābharaṇabhūṣitāḥ
bimbō_s si pratibimbō_s smi tava yadyapi cāntaram.
svāmin nirdōṣa maddōṣaṃ virēcaya namō_s stu tē.

śrīmanmadhvācāryāṇāṃ hṛtkamalamadhyanivāsi vāsudēvasaṅkarṣaṇa pradyumnāniruddha caturmūrtyādyanantāvatārātmaka śrīlakṣmīnārāyaṇa prēraṇayā śrīlakṣmīnārāyaṇaprītyarthaṃ yathāśakti aṣṭākṣaramantrajapatarpaṇamahaṃ kariṣyē.

mantraḥ

ōṃ ōṃ namō nārāyaṇāya ōṃ.

(iti viṣṇuṃ dhyāyan gāyatryāstriguṇaṃ (thrice the gāyatrī count) aṣṭākṣaramantraṃ japēt. mantrajapānantaraṃ daśavārajapē ēkavārakramēṇa tarpaṇaṃ dadyāt - ōṃ ōṃ namō nārāyaṇāya ōṃ tarpayāmi. iti. tadanantaraṃ dhyāna-pañcāṅganyāsa-ṛṣicchandōdēvatāḥ uktvā prāṇāyāmatrayaṃ kuryāt)

anēna aṣṭākṣaramantrajapatarpaṇakaraṇēna bhagavān madhvāntargataḥ

śrīlakṣmīnārāyaṇaḥ prīyatām.

śrī kṛṣṇārpaṇamastu.

1. aṣṭākṣaramantraḥ - It is incumbent to do prāṇāyāma at the commencement and end of each mantra uttering the same mantra-inhalation through left nostril, counting mentally three times (pūraka), retaining air in the lungs, counting 12 times (4 times inhalation) (kumbaka) and exhaling through the right nostril uttering the mantra 6 times (rēcaka).

2. Lord Sri Narayana has jñānāndamaya body, bright like the rising sun.

3. dhyānam : He is holding in his four arms śaṅkha, cakra, gadā, and lotus. He is embraced by His consorts Lakṣmī and Dharādēvi. He is standing in the lotus of my heart. He is served by Brahma, Vāyu, Rudra, Ananta (Śēśa) and by gods headed by Indra. He is full of valour. In the centre is Narayana, flanked by Lakṣmī and Dharādēvi. On either side of Him, four on each side, are the forms of God beginning with viśva (viśvādi) having disc, conch in the

upper arms and showing abhayamudrā and varada mudrā in the lower two hands. All these forms are shining like bright lights, wearing numerous ornaments. O Lord, you are my proto type (bimbamūrti). I am pratibimba, your reflection. Therefore, I am your servant, ever. I am separate from you (not yourself). O God, you are bereft of faults (dōṣa), with auspicious qualities. Cleanse me of all bad qualities. I salute thee.

Nārāyaṇāṣṭākṣaramantra is called the mūlamantra. The number of counts of this mantra to be done is three times the gāyatrī mantra japa.

कृष्णाषडक्षरमन्त्रः Kṛṣṇaṣaḍakṣaramantraḥ

ओं क्लीं कृष्णाय नमः ओं इति मन्त्रेण प्राणायामं कुर्यात् ।

अस्य श्री कृष्णमहामन्त्रस्य ब्रह्मा ऋषिः । गायत्री छन्दः । श्री कृष्णरूपी परमात्मा देवता ।

ओं पूर्णज्ञानात्मने हृदयाय नमः ।
ओं पूर्णैश्वर्यात्मने शिरसे स्वाहा ।
ओं पूर्णप्रभात्मने शिखायै वषट् ।
ओं पूर्णानन्दात्मने कवचाय हुम् ।
ओं पूर्ण तेज आत्मने नेत्राभ्याम् वौषट् ।
ओं पूर्णशक्त्यात्मने अस्त्राय फट् ।

ध्यानम् ।

ध्यायेद्धरिन्मणिनिभं जगदेकवन्द्यं
सौन्दर्यसारमरिशङ्खवराभयानि ।
दोर्भिर्दधानमजितं सरसं च
भैष्मीसत्यासमेतमखिलप्रदमिन्दिरेशम् ॥

श्रीमन्मध्वाचार्याणां हृत्कमलमध्यनिवासि वासुदेवसङ्कर्षणप्रद्युन्मानिरुद्ध चतुर्मूर्त्याद्यनन्तावतारात्मक श्री कृष्णरूपिपरमात्मप्रेरणया श्री कृष्णरूपिपरमात्मप्रीत्यर्थं कृष्णमन्त्रजपतर्पणाख्यं कर्म करिष्ये ।

मन्त्रः

ओं क्लीं कृष्णाय नमःओं ।

(इति मन्त्रं यथाशक्ति जप्त्वा, ओं क्लीं कृष्णाय नमः ओं कृष्णं तर्पयामि इति तर्पणं दशवारजपे एकवारक्रमेण दत्वा ध्यानमुक्त्वा, प्राणायामं कुर्यात्)अनेन श्री कृष्णमन्त्रजपतर्पणकरणेन श्री भारतीरमणमुख्यप्राणान्तर्गतः भगवान् श्री श्री कृष्णरूपिपरमात्मा प्रीयताम् । श्री कृष्णार्पणमस्तु ।

ōṃ klīṃ kṛṣṇāya namaḥ ōṃ iti mantrēṇa prāṇāyāmaṃ kuryāt.
asya śrī kṛṣṇamahāmantrasya brahmā ṛṣiḥ. gāyatrī chandaḥ. śrī kṛṣṇarūpī paramātmā dēvatā.
ōṃ pūrṇajñānātmanē hṛdayāya namaḥ.
ōṃ pūrṇaiśvaryātmanē śirasē svāhā.
ōṃ pūrṇaprabhātmanē śikhāyai vaṣaṭ.

ōṃ pūrṇānandātmanē kavacāya hum.
ōṃ pūrṇa tēja ātmanē nētrābhyām vauṣaṭ.
ōṃ pūrṇaśaktyātmanē astrāya phaṭ.
dhyānam.
dhyāyēddharinmaṇinibhaṃ jagadēkavandyaṃ saundaryasāramariśankhavarābhayāni.
dōrbhirdadhānamajitaṃ sarasaṃ ca bhaiṣmīsatyāsamētamakhilapradamindirēśam.
śrīmanmadhvācāryāṇāṃ hṛtkamalamadhyanivāsi vāsudēvasaṅkarṣaṇapradyunmāniruddha caturmūrtyādyanantāvatārātmaka śrī kṛṣṇarūpiparamātmaparēṇayā śrī kṛṣṇarūpiparamātmaprītyarthaṃ kṛṣṇamantrajapatarpaṇākhyaṃ karma kariṣyē.
mantraḥ
ōṃ klīṃ kṛṣṇāya namaḥ ōṃ.
(iti mantraṃ yathāśakti japitvā, ōṃ klīṃ kṛṣṇāya namaḥ ōṃ kṛṣṇam tarpayāmi iti tarpaṇaṃ daśavārajapē ēkavārakramēṇa datvā dhyānamuktvā, prāṇāyamaṃ kuryāt)anēna śrī kṛṣṇamantrajapatarpaṇakaraṇēna śrī bhāratīramaṇa mukhyaprāṇāntargataḥ bhagavān śrī śrī kṛṣṇarūpiparamātmā prīyatām. śrī kṛṣṇārpaṇamastu.
Do prāṇāyāma uttering kṛṣṇamantra-ōṃ klīṃ kṛṣṇāya namaḥ ōṃ (3, 12, 6) both in the beginning and at the end of japa.
dhyānam: (Description of Lord kṛṣna. Meditate thinking of Him.) You are bright like marakata stone. You alone are

the one fit for being praised in the world. You are holding in your most beautiful hands conch and disc (cakra) and are showing abhayamudrā with your right palm and varadamudrā (ready to bestow boons on your devotees), with your left palm. You are full of ānanda (bliss) and inconquerable. You are flanked by Rukmiṇī and Satyabhāmā. You alone are the bestower of all wealth.

As mentioned before devotees should think of this God standing in a maṇṭapa (pedestal) of gold and costly stones in the heart region of Madhva. The upaniṣat says if any idol or pratimā of God is worshipped as seated in the heart of any other god or in our heart, that pratika will be destroyed by the demons. This mantra is described as cintāmaṇi mantra (that which bestows all the desired, objects, just as the kāmadhēnu) in the Tantrasara written by Sri Madhva- "tadadirapi sarvesta cintamanirudiritah ".

पञ्चाक्षरमन्त्रः (तन्त्रसारोक्तः)

Pañcākṣaramantraḥ (Tantrasārōktaḥ)

ओं नमः शिवाय ओं इति मन्त्रेण प्राणायामं कुर्यात् ।

ऋषिश्छन्दोदेवता

अस्य श्रीपञ्चाक्षरमहामन्त्रस्य वामदेव ऋषिः । पङ्क्तिश्छन्दः । श्री सदाशिवरुद्रान्तर्गतश्रीलक्ष्मीनृसिंहो देवता ।

अङ्गन्यासः

ओं नं हृदयाय नमः ।
ओं मं शिरसे स्वाहा ।
ओं शिं शिखायै वषट् ।
ओं वां कवचाय हुम् ।
ओं यं अस्त्राय फट् ।

ध्यानम् ।

ओं ध्येयः पञ्चमुखो रुद्रः स्फटिकामलकान्तिमान् ।
विद्युच्छुभ्रासितरजःश्यामान्यस्य मुखानि तु ।
जटावबद्धेन्दुकलः प्रियायुङ् नागभूषणः ॥
रुद्रान्तर्गत श्रीभारतीरमणमुख्यप्राणान्तर्गत
श्रीलक्ष्मीनृसिंहप्रेरणया श्रीलक्ष्मीनृसिंहप्रीत्यर्थं यथाशक्ति
पञ्चाक्षरमन्त्र जपतर्पणमहं करिष्ये ।

मन्त्रः

ओं नमः शिवाय ओं ।
(इति मन्त्रं यथाशक्ति जप्त्वा, ओं नमःशिवाय ओं रुद्रान्तर्गत
श्री लक्ष्मीनरसिंहं तर्पयामि इति तर्पणं दशवारजपे एकवारक्रमेण
दत्वा ध्यानमुक्त्वा, प्राणायामं कुर्यात्)

अनेन पञ्चाक्षरमन्त्रजपतर्पणकरणेन रुद्रान्तर्गतश्रीभारतीरमण
मुख्यप्राणान्तर्गतश्रीलक्ष्मीनृसिंहः प्रीयताम् । श्री कृष्णार्पणमस्तु ।

ōṃ namaḥ śivāya ōṃ iti mantrēṇa prāṇāyāmaṃ kuryāt.
asya śrīpañcākṣaramahāmantrasya vāmadēva ṛṣiḥ.

paṅktiśchandaḥ. śrī sadāśivarudrāntargataśrīlakṣmīnṛsiṃhō dēvatā.
ōṃ naṃ hṛdayāya namaḥ.
ōṃ maṃ śirasē svāhā.
ōṃ śiṃ śikhāyai vaṣaṭ.
ōṃ vāṃ kavacāya hum.
ōṃ yaṃ astrāya phaṭ.
dhyānam.
ōṃ dhyēyaḥ pañcamukhō rudraḥ sphaṭikāmalakāntimān.
vidyucchubhrāsitarajaḥśyāmānyasya mukhāni tu.
jaṭāvabaddhēndukalaḥ priyāyuṅ nāgabhūṣaṇaḥ.
rudrāntargataśrībhāratīramaṇa mukhyaprāṇāntargata śrīlakṣmīnṛsiṃhaprēraṇayā śrīlakṣmīnṛsiṃhaprītyarthaṃ yathāśakti pañcākṣaramantrajapatarpaṇamahaṃ kariṣyē.
mantraḥ
ōṃ namaḥ śivāya ōṃ.
(iti mantraṃ yathāśakti japitvā, ōṃ namaḥśivāya ōṃ śrī Rudrānatargata śrī Lakṣmīnarasiṃhaṃ tarpayāmi iti tarpaṇaṃ daśavārajapē ēkavārakramēṇa datvā dhyānamuktvā, prāṇāyamaṃ kuryāt)
anēna pañcākṣaramantrajapatarpaṇakaraṇēna rudrāntargataśrībhāratīramaṇa mukhyaprāṇāntargata śrīlakṣmīnṛsiṃhaḥ prīyatām. śrī kṛṣṇārpaṇamastu.
pañcākṣaramantradhyānam: Rudra of five faces, shining like pure sphaṭika stone, is fit to be meditated upon by me. He has five faces bright like lightning white, jet black, red and bluish black. He is wearing the crescent moon on his

matted hair. He is with his consort Pārvati. Cobras are his ornaments. Thus meditate on him.

The tarpaṇa for Rudra should not be given on ēkādaśī day, other fasting days like gōkulāṣṭamī and during an eclipse.

समापनम् samāpanam

आकाशात्पतितं तोयं .... । इति मन्त्रमुच्चार्य पूर्ववत्
गोत्रप्रवरादीनुच्चार्य अभिवादयेत् ।
यस्य स्मृत्या च नामोक्त्या तपोजपक्रियादिषु ।
न्यूनं सम्पूर्णतां याति सद्यो वन्दे तमच्युतम् ॥
मन्त्रहीनं क्रियाहीनं भक्तिहीनं जनार्दन ।
यत्कृतं तु मया देव परिपूर्णं तदस्तु ते ॥
कायेन वाचा मनसेन्द्रियैर्वा बुध्याऽऽत्मना वाऽनुसृतः स्वभावम् ।
करोमि यद्यत् सकलं परस्मै नारायणेति समर्पयामि ॥
(तिथ्यादीनुच्चार्य) अनेन प्रातः (मध्याह्निक) (सायं) स्नान-सन्ध्यावन्दन-जप-तर्पणकरणेन भगवान् मध्वान्तर्गतः श्री गोपालकृष्णः प्रीयताम् । श्री कृष्णार्पणमस्तु । (द्विराचम्य - Do आचमन twice)

जपकाले मन्त्रतन्त्रस्वरवर्णसर्वलोपप्रायश्चित्तार्थं यथाशक्ति नामत्रयजपमहं करिष्ये ।

ओं अच्युताय नमः ओं । ओं अनन्ताय नमःओं । ओं गोविन्दाय नमः ओं ।

ākāśātpatitaṃ tōyaṃ ..... iti mantramuccārya pūrvavat gōtrapravarādīnuccārya abhivādayēt.
yasya smṛtyā ca nāmōktyā tapōjapakriyādiṣu.
nyūnaṃ sampūrṇatāṃ yāti sadyō vandē tamacyutam.
mantrahīnaṃ kriyāhīnaṃ bhaktihīnaṃ janārdana.
yatkṛtaṃ tu mayā dēva paripūrṇaṃ tadastu tē.
kāyēna vācā manasēndriyairvā buddhyā tmanā vā nusṛtaḥ svabhāvam.
ss s
karōmi yadyat sakalaṃ parasmai nārāyaṇēti samarpayāmi.
(tithyādīnuccārya) anēna prātaḥ (madhyāhnika) (sāyaṃ) snāna-sandhyāvandana-japa-tarpaṇakaraṇēna bhagavān madhvāntargata) śrī gōpālakṛṣṇaḥ prīyatām. śrī kṛṣṇārpaṇamastu. (dvirācamya - Do ācamana twice)
japakālē mantratantra svaravarṇasarvalōpa prāyaścittārthaṃ yathāśakti nāmatrayajapamahaṃ kariṣyē.
ōṃ acyutāya namaḥ ōṃ. ōṃ anantāya namaḥ ōṃ. ōṃ gōvindāya namaḥ ōṃ.

Sāyaṃ sandhyāvandanam
(Evining Sandhya Vandanam)

After washing the legs or after bath wear silk cloth, sip tīrtha and then perform sandhyāvandanam. If bath is taken apply gōpīcandana and mudrā. Sit on a plank to which silver flowers are nailed, better still is to sit on kṛṣṇājina. Sit facing north. Perform saṅkalpa, evening sūryārghya and then bhūtōccāṭana (all like morning), Japa of gāyatrī, then namaskāra to the presiding deities of the places beginning from west. Chant Aṣṭākṣaramantra and pañcākṣara and samarpaṇam. In the places of prātaḥsandhyā say sāyaṃsandhyā and offer japa to śrīgōpālakṛṣṇa.

अग्निकार्यम् Agnikāryaṃ

द्विराचम्य, प्राणानायम्य, देशकालौ सङ्कीर्त्य अग्र्यन्तर्गत श्रीपरशुराम प्रेरणया श्रीपरशुरामप्रीत्यर्थं प्रातरग्नि (सायमग्नि) कार्याख्यं कर्म करिष्ये ।

dvirācamya, prāṇānāyamya, dēśakālau saṅkīrtya agnyantargataśrīparaśurāmaprēraṇayā śrīparaśurāmaprītyarthaṃ prātaragni (sāyamagni) kāryākhyaṃ karma kariṣyē.

Perform ācamana twice. prāṇāyāma is next. saṅkalpa follows. (gaṅgē ca ...) with nirmālya tuḷasī in hand, offer water saying karma kariṣyā.

अग्निप्रत्यवरोहणम् agnipratyavarōhaṇaṃ

प्रत्यवरोहेत्यस्य मन्त्रस्य हिरण्यगर्भ ऋषिः । अष्टी छन्दः ।
अग्निर्देवता । अग्निप्रत्यवरोहणे विनियोगः ।

ओं प्रत्यवरोह जातवेदः पुनस्त्वं देवेभ्यो हव्यं वहतु प्रजानन् । प्रजां पुष्टिं रयिमस्मासुंधेह्यथा भव यजमानाय शं योः। ओं भूर्भुवःस्वरोम् ।

समिधारोपितं समुद्भवनामानं अग्निं स्थण्डिलमध्ये प्रतिष्ठापयामि ।
pratyavarōhētyasya mantrasya hiraṇyagarbha ṛṣiḥ. aṣṭī chandaḥ. agnirdēvatā. agnipratyavarōhaṇē viniyōgaḥ.
ōṃ pratyavarōha jātavēdaḥ punastvaṃ dēvēbhyō havyaṃ vahatu prajānan. prajāṃ puṣṭiṃ rayimasmāsudhēhyathā bhava yajamānāya śaṃ yōḥ. ōṃ bhūrbhuvaḥsvarōm.
samadhārōpitaṃ samadbhavanāmānaṃ agniṃ sthaṇḍilamadhyē pratiṣṭhāpayāmi.
The agni of the upanayana period is invoked in a 'samit' (twig) on that day. The same agni is invoked in the agnikuṇḍa while during agnikārya by chanting ".....bhūrbhuvaḥsrōm" and plaing the twing in it.

ध्यानम् dhyānam.

ओं अग्निं प्रज्वलितं वन्दे जातवेदं हुताशनम् ।
सुवर्णवर्णमनलं समिद्धं विश्वतोमुखम् ।। श्री यज्ञपुरुषाय नमः ।

चत्वारिशृङ्गेत्यस्य मन्त्रस्य गौतमो वामदेव ऋषिः । त्रिष्टुप् छन्दः । अग्निर्देवता । अग्निमूर्तिध्याने विनियोगः ।

ओं च॒त्वारि॒ शृङ्गा॒ त्रयो॑ अस्य॒ पादा॒ द्वे शी॒र्षे स॒प्त हस्ता॑सो अ॒स्य । त्रिधा॑ ब॒द्धो वृ॑ष॒भो रो॑रवीति म॒हो दे॒वो मर्त्या॒ँ आ वि॑वेश ॥ओं ।

अग्ने शाण्डिल्यगोत्र वैश्वानर मेषारूढ वरप्रद प्राङ्मुखो देव मम सम्मुखो वरदो भव । इति प्रार्थ्य

ōṃ agniṃ prajvalitaṃ vandē jātavēdaṃ hutāśanam.
suvarṇavarṇamanalaṃ samiddhaṃ viśvatōmukham. śrī yajñapuruṣāya namaḥ.
catvāriśṛṅgētyasya mantrasya gautamō vāmadēva ṛṣiḥ. triṣṭup chandaḥ. agnirdēvatā. agnimūrtidhyānē viniyōgaḥ.
Ōṃ catvāri śṛṅgā trayō asya pādā dvē śīrṣē sapta hastāsō asya. tridhā baddhō vṛṣabhō rōravīti mahō dēvō martyām̐ ā vivēśa.ōṃ.
agnē śāṇḍilyagōtra vaiśvānara mēṣārūḍha varaprada prāṅmukhō dēva mama sammukhō varadō bhava.iti prārthya,
Meditate on "Agnistha Prāṇastha Paraśurāma" Making the east facing agni turn and face us.

परिषेकः pariṣēkaḥ

अदितेऽनुमन्यस्व । अनुमतेऽनुमन्यस्व । सरस्वतेऽनुमन्यस्व । देव

सवितः प्रसुव । इति त्रिभिर्मन्त्रैः परिषिच्य

aditē$_s$numanyasva. anumatē$_s$numanyasva. sarasvatē$_s$numanyasva. dēva savitaḥ prasūva. iti tribhirmantraiḥ pariṣicya, Perform pariṣēkaḥ (pouring nwater all around the agnikuṇḍa)

अग्न्यलङ्करणम् agnyalaṅkaraṇam

विश्वानिन इत्यस्य आत्रेयोवसुश्रुत ऋषिः । त्रिष्टुप् छन्दः । अग्निर्देवता । अग्न्यलङ्करणे विनियोगः ।

ओं विश्वानिनो दुर्गहा जातवेदः सिन्धुं न नावा दुरितातिं पर्षि ।
अग्ने अत्रिवन्नमंसा गृणानो३ऽस्माकं बोध्यविता तनूनाम् ॥
यस्त्वां हृदा कीरिणा मन्यंमानोऽमंर्त्यं मर्त्यो जोहंवीमि ।

जातंवेदो यशो अस्मासु धेहि प्रजाभिरग्ने अमृतत्त्वमंश्याम् । इति मन्त्रेण अग्निं अलङ्कुर्यात् ।

viśvānina ityasya ātrēyōvasuśruta ṛṣiḥ. triṣṭup chandaḥ. agnirdēvatā. agnyalaṅkaraṇē viniyōgaḥ.
ōṃ viśvāni nō durgahā jātavēdaḥ sindhuṃ na nāvā duritāti parṣi. agnē atrivannamasā gṛṇānō3$_s$mākaṃ bōdhyavitā tanūnāma.

yastvā hṛdā kīriṇā manyamānōₛmartyaṃ martyō jōhavīmi. jātavēdō yaśō asmāsu dhēhi prajābhiragnē amṛtatvamaśyām.

Upasthānam (Prayer)

यस्मै त्वं सुकृते जातवेद उ लोकमग्ने कृणवः स्योनम् । अश्विनं स पुत्रिणं वीरवन्तं गोमन्तं रयिं नशते स्वस्ति ।।ओं ।। इत्युपस्थाय

yasmai tvaṃ sukṛtē jātavēda u lōkamagnē kṛṇavaḥ syōnam. aśvinaṃ sa putriṇaṃ vīravantaṃ gōmantaṃ rayiṃ naśatē svasti.ōṃ. iti mantrēṇa agniṃ alaṅkuryāt.

agnyalaṅkaraṇam is sprinkling raw rice all around the agnikuṇḍa.

समिदाधानम् samidhādhānam

(तिष्ठन्) अग्नये समिधमित्यस्य हिरण्यगर्भ ऋषिः । बृहती छन्दः । अग्निर्देवता । समिदाधाने विनियोगः ।

ओं अग्नये समिधमहार्षं बृहते जातवेदसे । तया त्वमग्ने वर्धस्व समिधा ब्रह्मणा वयं स्वाहा ।। ओं अग्नय इदं न मम ।। इति घृताक्तसमिधमादधीत ।

(tiṣṭhan) agnayē samidhamityasya hiraṇyagarbha ṛṣiḥ. bṛhatī chandaḥ. agnirdēvatā. samidādhānē viniyōgaḥ. ōṃ agnayō samidhamahārṣaṃ bṛhatē jātavēdasē. tayā tvamagnē vardhasyava samidhā brahmaṇā vayaṃ svāhā.

ōṃ agnayē idaṃ na mama. iti ghṛtāktasamidhamādadhīta. Stand with samit twings in hand and offer them to agni.

ओं तेजसा मा समनज्मि । ओं तेजसा मा समनज्मि । ओं तेजसा मा समनज्मि । इति त्रिवारं अग्निं स्पृष्ट्वा मुखं निमृज्यात् ।

ōṃ tējasā mā samanajmi. ōṃ tējasā mā samanajmi. ōṃ tējasā mā samanajmi. iti trivāraṃ agniṃ spṛṣṭvā mukhaṃ nimṛjyāt. Warm the palms by placing them once the agni (place palm downwards and joined together once agnikuṇḍa) and touch the face. This is partaking of the 'tējas' of the agni.

अग्न्युपस्थानम् agnyusthānam

Stand and pray

मयि मेधामिति षण्णां हिरण्यगर्भ ऋषिः । गायत्री छन्दः । पूर्वेषां त्रयाणामग्नीन्द्रसूर्या देवताः । उत्तरेषां त्रयाणामग्निर्देवता । अग्न्युपस्थाने विनियोगः ।

ओं मयिं मेधां मयिं प्रजां मय्यग्निस्तेजों दधातु ।
मयिं मेधां मयिं प्रजां मयीन्द्रं इन्द्रियं दंधातु ।
मयिं मेधां मयिं प्रजां मयि सूर्यो भ्राजों दधातु ।
यत्तें अग्ने तेजस्तेनाहं तेंजस्वी भूंयासम् ।
यत्तें अग्ने वर्चस्तेनाहं वंर्चस्वी भूंयासम् ।
यत्तें अग्ने हरस्तेनाहं हरस्वी भूंयासम् ।ओं । अग्नये नमः ।
ओं स्वस्ति ।

श्रद्धां मेधां यशः प्रज्ञां विद्यां बुद्धिं श्रियं बलम् ।
आयुष्यं तेजः आरोग्यं देहि मे हव्यवाहन ।। देहि मे हव्यवाहन ओं नम इति । श्री यज्ञपुरुषाय नमः । गोत्रप्रवरादीनुच्चार्य अभिवादयेत् ।

mayi mēdhēmiti ṣaṇṇāṃ hiraṇyagarbha ṛṣiḥ. gāyatrī chandaḥ. pūrvēṣāṃ trayāṇāmagnīndrasūryā dēvatāḥ. uttarēṣāṃ trayāṇāmagnirdēvatā. agnyupasthānē viniyōgaḥ.

ōṃ mayi mēdhāṃ mayi prajāṃ mayyagnistējō dadhātu.
mayi mēdhāṃ mayi prajāṃ mayīndra indriyaṃ dadhātu.
mayi mēdhāṃ mayi prajāṃ mayi sūryō bhrājō dadhātu.
yattē agnē tējastēnāhaṃ tējasvī bhūyāsam.
yattē agnē varcastēnāhaṃ varcasvī bhūyāsam.
yattē agnē harastēnāhaṃ harasvī bhūyāsam.ōṃ. agnayē namaḥ. ōṃ svasti.

śraddhāṃ mēdhāṃ yaśaḥ prajñāṃ vidyāṃ buddhiṃ śriyaṃ balam.

āyuṣyaṃ tēja ārōgyaṃ dēhi mē havyavāhana. dēhi mē havyavāhana ōṃ nama iti. śrī yajñapuruṣāya namaḥ. gōtrapravarādīnuccārya abhivādayēt.

uttering gōtra, pravara etc and perform abhivādana

उत्तरपरिषेकः uttarapariṣēkaḥ

(उपविश्य) अदितेऽन्वमंस्थाः । अनुमतेऽन्वमंस्थाः ।
सरस्वतेऽन्वमंस्थाः । देवः सवितः प्रासावीः । इति मन्त्रेण परिषेचयेत् ।

(upaviśya) atitē$_s$nvamaṃsthāḥ. anumatē$_s$nvamaṃsthāḥ. sarasvatē$_s$nvamaṃsthāḥ. dēvaḥ savitaḥ prāsāvīḥ. iti mantrēṇa pariṣēcayēt.

हुतभस्मधारणम् hutabhasmadhāraṇam

मानस्तोक इत्यस्य मन्त्रस्य कुत्स ऋषिः । जगती छन्दः । रुद्रो देवता । विभूतिग्रहणे विनियोगः ।

ओं मानस्तोके तनये मा न आयौ मा नो गोषु मा नो अश्वेषुरीरिषः। वीरान्मानो रुद्र भामितो वधीर्हविष्मन्तः सदमित्त्वा हवामहे ।ओं । इति मन्त्रेण भस्म ललाटे धारयेत्।

mānastōka ityasya mantrasya kutsa ṛṣiḥ. jagatī chandaḥ. rudrō dēvatā. vibhūtigrahaṇē viniyōgaḥ.
ōṃ mānastōkē tanayē mā na āyau mā nō gōṣu mā nō aśvēṣu rīriṣaḥ. vīrānmānō rudra bhāmitō vadhīrhaviṣmantaḥ sadamittvā ḥavāmahē.ōṃ. iti mantrēṇa bhasma lalāṭē dhārayēt.
Smear ash of the agnikuṇḍa between the eyebrows using the ring finger.

समित्समारोपणम् samitsamārōpaṇam

अयं ते योनिरित्यस्य मन्त्रस्य गाधिपुत्रो विश्वामित्र ऋषिः । त्रिष्टुप् छन्दः । अग्निर्देवता । अग्निसमित्समारोपणे विनियोगः ।

ओं अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः ।

तं जानन्नग्न आ सीदाथा नो वर्धया गिरः ।ओं । ओं भूर्भुवःस्वरोमग्नि समिधि आरोपयामि ।

ayaṃ tē yōnirityasya mantrasya gādhiputrō viśvāmitra ṛṣiḥ. triṣṭup chandaḥ. agnirdēvatā. agnisamitsamārōpaṇē viniyōgaḥ.
ōṃ ayaṃ tē yōnirṛtvayō yatō jātō arōcathāḥ. taṃ jānannagna ā sīdādhā nō vardhayā giraḥ.ōṃ. ōṃ bhūrbhuvaḥsvarōmagni samidhi ārōpayāmi.
Transfer back the agni from the kuṇḍa to the heart with another twig.

समापनम् samāpanam

यस्य स्मृत्या च ... । कायेन वाचा .... ।

अनेन प्रातरग्नि (सायमग्नि) कार्यकरणेन भगवान् अग्न्यन्तर्गत श्री भारतीरमणमुख्यप्राणान्तर्गतश्रीपरशुरामः प्रीयताम् । श्री कृष्णार्पणमस्तु । द्विराचम्य अच्युताय नमः । अनन्ताय नमः । गोविन्दाय नमः ।

yasya smṛtya ca .... kāyēna vācā ....
anēna prātaragni (sāyamagni) kāryakaraṇēna bhagavān agnyantargata śrī bhāratīramaṇa mukhyaprāṇāntargataśrīparaśurāmaḥ prīyatām. śrī kṛṣṇārpaṇamastu. dvirācamya
acyutāya namaḥ. anantāya namaḥ. gōvindāya namaḥ.
Offer the agnikārya to the Lord. Perform ācamana.

यज्ञोपवीतधारणम् Yajñōpavītadhāraṇam

(wearing sacred thread)

(द्विराचम्य, प्राणानायम्य, देशकालदीनुच्चार्य) श्रौतस्मार्तनित्यकर्मानुष्ठानयोग्यतासिध्यर्थं, (जाताशौचे - जाताशौचशुध्यर्थं, मृताशौचे - मृताशौचशुध्यर्थं) यज्ञोपवीतधारणमहं करिष्ये (इति सङ्कल्प्य, देवार्पितं उपवीतं गृहीत्वा दशवारं गायत्रीं जपेत्)

(dvirācamya, prāṇānāyamya, dēśakāladīnuccārya) śrautasmārtanityakarmānuṣṭhānagōgyatāsiddhyartham, (jātāśaucē - jātāśaucaśuddhyartham, mṛtāśaucē - mṛtāśaucaśuddhyartham) yajñōpavītadhāraṇamaham kariṣyē (iti saṅkalpya, dēvārpitam upavītam gṛhītvā daśavāram gāyatrīm japēt)

Do sankalpa as shown above and holding yajnopavita in the hands do 10 gāyatrī japa.

स्योना पृथिवीत्यस्य मेधातिथिः पृथिवी गायत्री ।

ओं स्योना पृथिवि भवानृक्षरा निवेशनी । यच्छा नः शर्म सप्रथः ।ओं । (इति मन्त्रेण भूमौ निक्षिप्य, समर्प्य पात्रे निधाय)

syōnā pṛthivītyasya mēdhātithiḥ pṛthivī gāyatrī.

ōṃ syōnā pṛthivi bhavānṛkṣarā nivēśanī. yacchā naḥ śarma saprathaḥ.ōṃ. (iti mantrēṇa bhūmau nikṣipya, samarpya

pātrē nidhāya)

Chanting this mantra keep the sacred thread on the floor. Then offering keep them in a tray.

Meaning of the mantra-O Goddess Earth, you become the seat for us without any thorns. Give us allround and everlasting happiness.

तन्तुदेवतावाहनम् । tantudēvatāssvāhanam.

Invoking the presiding deities of the thread to be present.

ओंकारोग्निश्च नागश्च सोमः पितृप्रजापती ।
वायुसूर्यौ विश्वेदेवा इत्येतास्तन्तुदेवताः ॥

ओं भूः ओंकारमावाहयामि । ओं भुवः ओंकारमावाहयामि । ओं स्वः ओंकारमावाहयामि । ओं भूर्भुवः स्वःओंकारमावाहयामि ।
ओं भूः अग्निमावाहयामि । ओं भुवः अग्निमावाहयामि । ओं स्वः अग्निमावाहयामि । ओं भूर्भुवः स्वः अग्निमावाहयामि ।
ओं भूः नागमावाहयामि । ओं भुवः नागमावाहयामि । ओं स्वः नागमावाहयामि । ओं भूर्भुवः स्वः नागमावाहयामि ।
ओं भूः सोममावाहयामि । ओं भुवः सोममावाहयामि । ओं स्वः सोममावाहयामि । ओं भूर्भुवः स्वः सोममावाहयामि ।
ओं भूः पितृनावाहयामि । ओं भुवः पितृनावाहयामि । ओं स्वः पितृनावाहयामि । ओं भूर्भुवः स्वः पितृनावाहयामि ।
ओं भूः प्रजापतिमावाहयामि । ओं भुवः प्रजापतिमावाहयामि । ओं स्वः प्रजापतिमावाहयामि । ओं भूर्भुवः स्वः प्रजापतिमावाहयामि ।

ओं भूः वायुमावाह्यामि । ओं भुवः वायुमावाह्यामि । ओं स्वः वायुमावाह्यामि । ओं भूर्भुवः स्वः वायुमावाह्यामि ।
ओं भूः सूर्यमावाह्यामि । ओं भुवः सूर्यमावाह्यामि । ओं स्वः सूर्यमावाह्यामि । ओं भूर्भुवः स्वः सूर्यमावाह्यामि ।
ओं भूः विश्वान्देवानावाह्यामि । ओं भुवः विश्वान्देवानावाह्यामि । ओं स्वः विश्वान्देवानावाह्यामि । ओं भूर्भुवः स्वः विश्वान्देवानावाह्यामि ।
ओं भूः ब्रह्माणमावाह्यामि । ओं भुवः ब्रह्माणमावाह्यामि । ओं स्वः ब्रह्माणमावाह्यामि । ओं भूर्भुवः स्वः ब्रह्माणमावाह्यामि ।
ओं भूः विष्णुमावाह्यामि । ओं भुवः विष्णुमावाह्यामि । ओं स्वः विष्णुमावाह्यामि । ओं भूर्भुवः स्वः विष्णुमावाह्यामि ।
ओं भूः रुद्रमावाह्यामि । ओं भुवः रुद्रमावाह्यामि । ओं स्वः रुद्रमावाह्यामि । ओं भूर्भुवः स्वः रुद्रमावाह्यामि ।

आवाहितदेवताभ्यो नमः । ध्यायामि ... . षोडशोपचारपूजां समर्पयामि । (इति तन्त्वादिदेवता आवाह्य षोडशोपचारपूजां कुर्यात्)

ōṃkārōsgniścha nāgaśca sōmaḥ pitṛprajāpatī.
vāyusūryau viśvēdēvā ityētāṣ tantudēvatāḥ.
ōṃ bhūḥ ōṃkāramāvāhayāmi. ōṃ bhuvaḥ ōṃkāramāvāhayāmi. ōṃ svaḥ ōṃkāramāvāhayāmi. ōṃ bhūrbhuvaḥ svaḥōṃkāramāvāhayāmi.
ōṃ bhūḥ agnimāvāhayāmi. ōṃ bhuvaḥ agnimāvāhayāmi. ōṃ svaḥ agnimāvāhayāmi. ōṃ bhūrbhuvaḥ svaḥ

agnimāvāhayāmi.

ōṃ bhūḥ nāgamāvāhayāmi. ōṃ bhuvaḥ nāgamāvāhayāmi. ōṃ svaḥ nāgamāvāhayāmi. ōṃ bhūrbhuvaḥ svaḥ nāgamāvāhayāmi.

ōṃ bhūḥ sōmamāvāhayāmi. ōṃ bhuvaḥ sōmamāvāhayāmi. ōṃ svaḥ sōmamāvāhayāmi. ōṃ bhūrbhuvaḥ svaḥ sōmamāvāhayāmi.

ōṃ bhūḥ pitṛnāvāhayāmi. ōṃ bhuvaḥ pitṛnāvāhayāmi. ōṃ svaḥ pitṛnāvāhayāmi. ōṃ bhūrbhuvaḥ svaḥ pitṛnāvāhayāmi.

ōṃ bhūḥ prajāpatimāvāhayāmi. ōṃ bhuvaḥ prajāpatimāvāhayāmi. ōṃ svaḥ prajāpatimāvāhayāmi. ōṃ bhūrbhuvaḥ svaḥ prajāpatimāvāhayāmi.

ōṃ bhūḥ vāyumāvāhayāmi. ōṃ bhuvaḥ vāyumāvāhayāmi. ōṃ svaḥ vāyumāvāhayāmi. ōṃ bhūrbhuvaḥ svaḥ vāyumāvāhayāmi.

ōṃ bhūḥ sūryamāvāhayāmi. ōṃ bhuvaḥ sūryamāvāhayāmi. ōṃ svaḥ sūryamāvāhayāmi. ōṃ bhūrbhuvaḥ svaḥ sūryammāvāhayāmi.

ōṃ bhūḥ viśvāndēvānāvāhayāmi. ōṃ bhuvaḥ viśvāndēvānāvāhayāmi. ōṃ svaḥ viśvāndēvānāvāhayāmi. ōṃ bhūrbhuvaḥ svaḥ viśvāndēvānāvāhayāmi.

ōṃ bhūḥ brahmāṇamāvāhayāmi. ōṃ bhuvaḥ brahmāṇamāvāhayāmi. ōṃ svaḥ brahmāṇamāvāhayāmi. ōṃ bhūrbhuvaḥ svaḥ brahmāṇamāvāhayāmi.

ōṃ bhūḥ viṣṇumāvāhayāmi. ōṃ bhuvaḥ viṣṇumāvāhayāmi. ōṃ svaḥ viṣṇumāvāhayāmi. ōṃ bhūrbhuvaḥ svaḥ viṣṇumāvāhayāmi.

ōṃ bhūḥ rudramāvāhayāmi. ōṃ bhuvaḥ rudramāvāhayāmi. ōṃ svaḥ rudramāvāhayāmi. ōṃ bhūrbhuvaḥ svaḥ rudramāvāhayāmi.
āvāhitadēvatābhyō namaḥ. dhyāyāmi ... . ṣōḍaśōpacārapūjāṃ samarpayāmi. (iti tantvādidēvatā āvāhya ṣōḍaśōpacārapūjāṃ kuryāt) offer pūjā to the presiding deities of the threads.

ओं देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।ओं ।
(इति मन्त्रेण यज्ञोपवीतं उद्धृत्य)

ōṃ dēvasya tvā savituḥ prasavēˢśvinōrbāhubhyāṃ pūṣṇō hastābhyām.ōṃ. (iti mantrēṇa yajñōpavītaṃ uddhṛtya) uttering this mantra lift the thread from the ground.
Meaning of the mantra-I take this with the permission of savitṛdēvatā, from the hands of pūśādēvatā, lying on the shoulders of aśvinīdēvatā.

सूर्यदर्शनम् sūryadarśanam

ओं उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ।
(इति मन्त्रेण सूर्यं दर्शयित्वा, लोकन्यासं कुर्यात्)

ōṃ udvayaṃ tamasaspari jyōtiṣpaśyanta uttaram. dēvaṃ dēvatrā sūryamaganma jyōtiruttamam. (iti mantrēṇa sūryaṃ darśayitvā, lōkanyāsaṃ kuryāt) Holding the thread

in the hands show it to the sun [if sun is not seen, as at dawn, show in the direction of sunrise] and do Lokanyasa).

धारणम् dhāraṇam (wearing the thread)

यज्ञोपवीतमित्यस्य मन्त्रस्य परब्रह्म ऋषिः । त्रिष्टुप् छन्दः । परमात्मा देवता । उपवीतधारणे विनियोगः ।

ओं यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत्सहजं पुरस्तात् । आयुष्यमग्र्यं प्रतिमुञ्च शुभ्रं यज्ञोपवीतं बलमस्तु तेजः ।ओं ।

(इति त्रिवारमुक्त्वा धारयेत् । आचम्य दशवारं गायत्रीं जपेत् ।)

yajñōpavītatamityasya mantrasya parabrahma ṛṣiḥ. triṣṭup chandaḥ. paramātmā dēvatā. upavītadhāraṇē viniyōgaḥ.
ōṃ yajñōpavītaṃ paramaṃ pavitraṃ prajāpatēryatsahajaṃ purastāt.
āyuṣyamagryaṃ pratimuñca śubhraṃ yajñōpavītaṃ balamastu tējaḥ.ōṃ.
(iti trivāramuktvā dhārayēt. ācamya daśavāraṃ gāyatrīṃ japēt.)

utter the mantra thrice and wear the thread. Do ācamana and then 10 gāyatrī japa.

Meaning of the mantra - The sacred thread is great and very pure. It came to existence along with the birth of four-faced Brahmā and therefore is the oldest. May this thread, which is pure and derived from yajñanāmakaparamātmā,

give us long life, strength and lustre. Wearing the sacred thread is quite essential for any religious performance. This fresh wearing is a must after birth and death pollution is over. A bachelor wears one and a married person wears two.

जीर्णोपवीतविसर्जनम् jīrṇōpavītavisarjanam (Removal of the old thread)

उपवीतं भिन्नतन्तुं जीर्णं कश्मलदूषितम् ।
विसृजामि जले ब्रह्मवर्चो दीर्घायुरस्तु मे ॥
(इति मन्त्रेण जीर्णोपवीतं विसृज्य, आचम्य)

upavītaṃ bhinnatantuṃ jīrṇaṃ kaśmaladūṣitam.
visṛjāmi jalē brahmavarcō dīrghāyurastu mē. (iti mantrēṇa jīrṇōpavītaṃ visṛjya, ācamya) uttering this mantra remove the old thread (slide it down the chest, thighs and legs) Cut the knots in the sacred thread and throw it into the well. Then do ācamana and nāmatrayajapa).

देवपूजा पद्धतिः Dēvapūjā paddhatiḥ

After bath, collect water for pūjā in a vessel by filtering it through pure cloth. Our nails should not come in contact with the water nor should our shadow fall on it.

वायवेत्यस्य मन्त्रस्य मधुच्छन्दा वैश्वामित्र ऋषिः । वायुर्देवता ।गायत्री छन्दः । देवगृहस्य कवाटोद्घाटने विनियोगः ।

वायवा याहि दर्शते मे सोमा अरंकृताः । तेषां पाहि श्रुधीहवं ।

vāyavētyasya mantrasya madhucchandā vaiśvāmitra ṛṣiḥ. vāyurdēvatā.gāyatrī chandaḥ. dēvagṛhasya kavāṭōdghāṭanē viniyōgaḥ.
vāyavā yāhi darśatē mē sōmā araṅkṛtāḥ.
tēṣāṃ pāhi śrudhīhavaṃ. Open the door of pūjā room and enter with the right leg forward.

यच्चकिञ्चित् जगत्सर्वं दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥

yaccakiñcit jagatsarvaṃ dṛśyatē śrūyatē pi vā.
antarbahiśca tatsarvaṃ vyāpya nārāyaṇaḥ sthitaḥ. Chant the above mantra.

अग्निनाग्निरित्यस्य मेधातिथि ऋषिः । अग्निर्देवता । गायत्री छन्दः । दीपप्रज्वालने विनियोगः ।

अग्निनाग्निः समिध्यते कविर्गृहपतिर्युवा । हव्यवाड्
जुह्वास्यः ।

agnināgnirityasya mēdhātithi ṛṣiḥ. agnirdēvatā. gāyatrī chandaḥ. dīpaprajvālanē viniyōgaḥ.
agnināgniḥ samidhyatē kavirgṛhapatiryuvā.
havyavāḍ juhvāsyaḥ. Chanting this mantra, light a lamp. Then apply dvādaśa nāma with water.

अपैवाभीभत्सन्त मनुष्यगन्धात्त एते धाम्ये अन्तदर्धत ।

येभ्यो मातेत्यस्य गायः प्लात ऋषिः । विश्वेदेवा देवताः । जगती छन्दः । मनुष्यगन्धनिबर्हणार्थे जपे विनियोगः ।

येभ्यो माता मधुमत् पिन्वते पयः पीयूषं द्यौरदितिरद्रि बर्हाः ।
उक्थशुष्मान् वषभरान् त्स्वप्नसस्ताँ आदित्याँ अनु मदा स्वस्तये ॥

एवापित्रे इत्यस्य वामदेवो गौतम ऋषिः । त्रिष्टुप् छन्दः । बृहस्पतिर्देवता । अन्तःपटनिबर्हणार्थे जपे विनियोगः ।

एवापित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः ।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम् ॥

'मनुष्यछायादोषपरिहारार्थं शङ्खभ्रमणं करिष्ये ।'

apaivābhībhatsanta manuṣyagandhātta ētē dhāmyē

antadardhata.

yēbhyō mātētyasya gāyaḥ plāta ṛṣiḥ. viśvēdēvā dēvatāḥ. jagatī chandaḥ. manuṣyagandhanirbahaṇārthē japē viniyōgaḥ.

yēbhyō mātā madhumat pinvatē payaḥ pīyūṣaṃ dyauraditiradri barhāḥ.

ukthśuṣmān vaṣabharān tsvapnasastām̐ ādityām̐ anu madā svastayē.

ēvāpitrē ityasya vāmadēvō gautama ṛṣiḥ. triṣṭup chandaḥ. bṛhaspatirdēvatā. antaḥkaraṇa nairmalyārthē japē viniyōgaḥ.

ēvāpitrē viśvadēvāya vṛṣṇē yajñairvidhēma namasā havirbhiḥ.

bṛhaspatē suprajā vīravantō vayaṃ syāma patayō rayīṇām.

'manuṣyachāyādōṣaparihārārthaṃ śaṅkhabhramaṇaṃ kariṣyē.' To expiate the sin of our shadow falling on the idols, wash the conch (śaṅkha), pour water into it, place a tulasī, chant aṣṭhākṣaramantra eight times and visualising the Lord in the pīṭha, rotate the conch clockwise thrice a) from the feet of the Lord, b)from the navel, c) from the face.

śrīsūktaṃ paṭhan nirmālyavisarjanaṃ kuryāt. nirmālyatulasyādikaṃ dēvapīṭhasya savyabhāgē pātrē nyasēt. (bhūmau na nidaddhyāt)

हिरण्यरूपः गृत्समदो भार्गवः शौनकः, अपांनपात् त्रिष्टुप् ।
हिरण्यरूपः स हिरण्यसंदृगपां नपात् सेदु हिरण्यवर्णः ।
हिरण्ययात् परि योनेर्निषद्या हिरण्यदा ददत्यन्नमस्मै ॥
हिरण्यवर्णामिति पञ्चदशर्चस्य सूक्तस्य
आनन्दकर्दमश्रीदचिक्लीता इन्दिरासुता ऋषयः ।
श्रीर्देवता । आद्यास्तिस्रोऽनुष्टुभः । चतुर्थी बृहती ।
पञ्चमीषष्ट्यौ त्रिष्टुभौ । ततोऽष्टावनुष्टुभः । अन्त्या
प्रस्तारपङ्क्तिः ।
हिरण्यवर्णां हरिणीं सुवर्णरजतस्रजाम् ।
चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ।१ ।
तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।
यस्यां हिरण्यं विन्देयं गामश्वं पुरुषानहम् ।२ ।
अश्वपूर्वां रथमध्यां हस्तिनादप्रमोदिनीम् ।
श्रियं देवीमुपह्वये श्रीर्मा देवी जुषताम् ।३ ।
कां सोस्मितां हिरण्यप्राकारामार्द्रां ज्वलन्तीं तृप्तां
तर्पयन्तीम् ।
पद्मे स्थितां पद्मवर्णां तामिहोपह्वये श्रियम् ।४ ।
चन्द्रां प्रभासां यशसा ज्वलन्तीं श्रियं लोके
देवजुष्टामुदाराम् ।

तां पद्मिनीमीं शरणमहं प्रपद्येऽलक्ष्मीर्मे नश्यतां त्वां वृणे ।५ ।

आदित्यवर्णे तपसोऽधिजातो वनस्पतिस्तव वृक्षोऽथ बिल्वः ।

तस्य फलानि तपसा नुदन्तु मा यान्तरा याश्च बाह्या अलक्ष्मीः ।६ ।

उपैतु मां देवसखः कीर्तिश्च मणिना सह ।

प्रादुर्भूतोऽस्मि राष्ट्रेऽस्मिन् कीर्तिमृद्धिं ददातु मे ।७ ।

क्षुत्पिपासामलां ज्येष्ठामलक्ष्मीं नाशयाम्यहम् ।

अभूतिमसमृद्धिं च सर्वां निर्णुद मे गृहात् ।८ ।

गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम् ।

ईश्वरीं सर्वभूतानां तामिहोपह्वये श्रियम् ।९ ।

मनसः काममाकूतिं वाचः सत्यमशीमहि ।

पशूनां रूपमन्नस्य मयि श्रीः श्रयतां यशः ।।१० ।

कर्दमेन प्रजा भूता मयि संभव कर्दम ।

श्रियं वासय मे कुले मातरं पद्ममालिनीम् ।११ ।

आपः स्रजन्तु स्निग्धानि चिक्लीत वस मे गृहे ।

नि च देवीं मातरं श्रियं वासय मे कुले ।१२ ।

आर्द्रां पुष्करिणीं पुष्टिं सुवर्णां हेममालिनीम् ।

सूर्यां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ।१३ ।

आर्द्रां यःकरिणीं यष्टिं पिङ्गलां पद्ममालिनीम् ।
चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ।१४ ।
तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।
यस्यां हिरण्यं प्रभूतं गावो दास्योऽश्वान् विन्देयं
पुरुषानहम् ।१५।
यः शुचिः प्रयतो भूत्वा जुहुयादाज्यमन्वहम् ।
श्रियः पञ्चदशर्चं च श्रीकामः सततं जपेत् ।१६ ।
अश्वदायी गोदायी धनदायी महाधने ।
धनं मे जुषतां देवि सर्वकामांश्च देहि मे ।१७ ।
पुत्रपौत्रधनं धान्यं हस्त्यश्वादिगवेरथम् ।
प्रजानां भवसी माता आयुष्मन्तं करोतु माम् ।१८ ।
न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।
भवन्ति कृतपुण्यानां भक्तानां श्रीसूक्तं जपेत् ।१९ ।
चन्द्राभां लक्ष्मीमीशानां सूर्याभां श्रियमैश्वरीम् ।
चन्द्रसूर्याग्निवर्णाभां श्रीमहालक्ष्मीमुपास्महे ।२० ।
धनमग्निर्धनं वायुर्धनं सूर्यो धनं वसुः ।
धनमिन्द्रो बृहस्पतिर्वरुणं धनमस्तु ते ।२१ ।
वैनतेय सोमं पिब सोमं पिबतु वृत्रहा ।
सोमं धनस्य सोमिनो मह्यं ददातु सोमिनः ।२२ ।
वर्षन्तु ते विभावरि दिवो अभ्रस्य विद्युतः ।

रोहन्तु सर्वबीजान्यव ब्रह्मद्विषो जहि ।२३ ।
पद्मासने पद्मऊरू पद्माक्षि पद्मसम्भवे ।
तन्मां भजसि पद्माक्षि येन सौख्यं लभाम्यहम् ।२४ ।
पद्मप्रिये पद्मिनि पद्महस्ते पद्मालये पद्मदलायताक्षि ।
विश्वप्रिये विष्णुमनोऽनुकूले त्वत्पादपद्मं मयि
सन्निधत्स्व ।२५ ।
महालक्ष्म्यै च विद्महे विष्णुपत्न्यै च धीमहि ।
तन्नो लक्ष्मीः प्रचोदयात् ।२६ ।
सरजिसनिलये सरोजहस्ते धवलतरांशुक गन्धमाल्यशोभे ।
भगवति हरिवल्लभे मनोज्ञे त्रिभुवनभूतिकरि प्रसीद मह्यम्
।२७ ।
या सा पद्मासनस्था विपुलकटितटी पद्मपत्रायताक्षी
गम्भीरावर्तनाभिः स्तनभरनमिता शुभ्रवस्त्रोत्तरीया ।
लक्ष्मीर्दिव्यैर्गजेन्द्रैर्मणिगणखचितैः स्नापिता हेमकुम्भैः
नित्यं सा पद्महस्ता मम वसतु गृहे सर्वमाङ्गल्ययुक्ता
।२८ ।
सर्वमङ्गल्यमाङ्गल्ये शिवे सर्वार्थसाधिके ।
शरण्ये त्र्यम्बके देवि नारायणि नमोऽस्तु ते ।२९ ।
श्रीवर्चस्वमायुष्यमारोग्यमाविधाच्छोभमानं महीयते ।
धान्यं धनं पशुं बहुपुत्रलाभं शतसंवत्सरं दीर्घमायुः ।३०।

śrīsūktam

hiraṇyarūpaḥ gṛtsamadō bhārgavaḥ śaunakaḥ, apānnapāt triṣṭup.

hiraṇyarūpaḥḥ sa hiraṇyasandṛgapāṃ napāt sēdu hiraṇyavarṇaḥ.

hiraṇyayāt pari yōnērniṣadyā hiraṇyadā dadatyannamasmai.

hiraṇyavarṇāmiti pañcadaśarcasya sūktasya ānandakardamaśrīdaciklītā indirāsutā ṛṣayaḥ. śrīrdēvatā. ādyāstisrō s nuṣṭubhaḥ. caturthī bṛhatī. pañcamīṣaṣṭyau triṣṭubhau. tatō s ṣṭāvanuṣṭubhaḥ. antyā āstārapaṅktiḥ.

hiraṇyavarṇāṃ hariṇīṃ suvarṇarajatasrajām.
candrāṃ hiraṇmayīṃ lakṣmīṃ jātavēdō ma āvaha.1.
tāṃ ma āvaha jātavēdō lakṣmīmanapagāminīm.
yasyāṃ hiraṇyaṃ vindēyaṃ gāmaśvam puruṣānaham.2.
aśvapūrvāṃ rathamadhyāṃ hastinādapramōdinīm.
śriyaṃ dēvīmupahvayē śrīrmā dēvī juṣatām.3.
kāṃ sōsmitāṃ hiraṇyaprākārāmādrāṃ jvalantīṃ tṛptāṃ tarpayantīm.
padmē sthitāṃ padmavarṇāṃ tāmihōpahvayē śriyam.4.
candrāṃ prabhāsāṃ yaśasā jvalantīṃ
śriyaṃ lōkē dēvajuṣṭāmudārām.
tāṃ padminīmīṃ śaraṇamahaṃ prapadyē s lakṣmīrmē naśyatāṃ tvām vṛṇē.5.
ādityavarṇē tapasōsdhijātō vanaspatistava vṛkṣōstha bilvaḥ.
tasya phalāni tapasā nudantu mā yāntarā yāśca bāhyā

alakṣmīḥ.6.
upaitu māṃ dēvasakhaḥ kīrtiśca maṇinā saha.
prādurbhūtō smi rāṣṭrē smi kīrtimṛddhiṃ dadātu mē.7.
kṣutpipāsāmalāṃ jyēṣṭhāmalakṣmīṃ nāśayāmyaham.
abhūtimasamṛddhiñca sarvām nirṇuda mē gṛhāt.8.
gandhadvārāṃ durādharṣāṃ nityapuṣṭāṃ karīṣiṇīm.
īśvarīṃ sarvabhūtānāṃ tāmihōpahvayē śriyam.9.
manasaḥ kāmamākūtiṃ vācaḥ satyamaśīmahi.
paśūnāṃ rūpamannasya mayi śrīḥ śrayatāṃ yaśaḥ.10.
kardamēna prajā bhūtā mayi sambhava kardama.
śriyaṃ vāsaya mē kulē mātaraṃ padmamālinīm.11.
āpaḥ srajantu snigdhāni ciklīta vasa mē gṛhē.
ni ca dēvīṃ mātaraṃ śriyaṃ vāsaya mē kulē.12.
ārdrāṃ puṣkariṇīṃ puṣṭiṃ suvarṇāṃ hēmamālinīm.
sūryāṃ hiraṇmayīm lakṣmīṃ jātavēdō ma āvaha.13.
ārdrāṃ yaḥkariṇīṃ yaṣṭiṃ piṅgalāṃ padmamālinīm.
candrāṃ hiraṇmayīṃ lakṣmīṃ jātavēdō ma āvaha.14.
tāṃ ma āvaha jātavēdō lakṣmīmanapagāminīm.
yasyāṃ hiraṇyaṃ prabhūtaṃ gāvō dāsyō śvān vindēyaṃ puruṣānaham.15.
yaḥ śuciḥ prayatō bhūtvā juhuyādājyamanvaham.
śriyaḥ pañcadaśarcaṃ ca śrīkāmaḥ satataṃ japēt.16.
aśvadāyī gōdāyī dhanadāyī mahādhanē.
dhanaṃ mē juṣatāṃ dēvi sarvakāmāṃśca dēhi mē.17.
putrapautradhanaṃ dhānyaṃ hastyaśvādigavēratham.
prajānāṃ bhavasī mātā āyuṣmantaṃ karōtu mām.18.
na krōdhō na ca mātsaryaṃ na lōbhō nāśubhā matiḥ.
bhavanti kṛtapuṇyānāṃ bhaktānāṃ śrīsūktaṃ japēt.19.

candrābhāṃ lakṣmīmīśānāṃ sūryābhāṃ śriyamaiśvarīm.
candrasūryāgnivarṇābhāṃ śrīmahālakṣmīmupāsmahē.20.
dhanamagnirdhanaṃ vāyurdhanaṃ sūryō dhanaṃ vasuḥ.
dhanamindrō bṛhaspatirvaruṇaṃ dhanamastu tē.21.
vainatēya sōmaṃ piba sōmaṃ pibatu vṛtrahā.
sōmaṃ dhanasya sōminō mahyaṃ dadātu sōminaḥ.22.
varṣantu tē vibhāvari divō abhrasya vidyutaḥ.
rōhantu sarvabījānyava brahmadviṣō jahi.23.
padmāsanē padmaūrū padmākṣī padmasambhavē.
tanmāṃ bhajasi padmākṣi yēna saukhyaṃ labhāmyaham.24.
padmapriyē padmini padmahastē
padmālayē padmadalāyatākṣi.
viśvapriyē viṣṇumanōsnukūlē
tvatpādapadmaṃ mayi sannidhatsva.25.
mahālakṣmyai ca vidmahē viṣṇupatnyai ca dhīmahi.
tannō lakṣmīḥ pracōdayāt.26.
sarajisanilayē sarōjahastē
dhavalatarāṃśukagandhamālyānuśōbhē.
bhagavati harivallabhē manōjñē
tribhuvanabhūtikari prasīda mahyam.27.
yā sā padmāsanasthā vipulakaṭitaṭī padmapatrāyatākṣī
gambhīrāvartanābhiḥ stanabharanamitā śubhravastrōttarīyā.
lakṣmīrdivyairgajēndrairmaṇigaṇakhacitaiḥ snāpitā hēmakumbhaiḥ
nityaṃ sā padmahastā mama vasatu gṛhē sarvamāṅgalyayuktā.28.
sarvamaṅgalyamāṅgalyē śivē sarvārthasādhikē.
śaraṇyē tryambakē dēvi nārāyaṇi namōsstu tē.29.
śrīvarcasvamāyuṣyamārōgyamāvidhācchōbhamānaṃ mahīyatē.

dhānyaṃ dhanaṃ paśuṃ bahuputralābhaṃ śatasaṃvatsaraṃ dīrghamāyuḥ.30.

Meaning of Sri Sukta

Indra is the Rishi for this Sukta. Lakshmi, Narayana present in Agni are the Devatas. The first three stanzas are in Anustup Chandas, fourth Brihati, five and six Tristup, seven to fourteen Anustup. The last is Astara Pankti.

1.Lord Narayana, hailed in the Vedas, may you cause your inseparable half, Mother 'Lakshmi', to bestow her kind grace on me. I know how great she is. Her body is of a golden hue. His eyes are like that of a deer's. Poverty does not afflict those who meditate on her. Gold and silver ornaments fill her body, white and blue lotus garlands adorn her neck. Her radiance calms our minds just like moon's rays. Her face is beautiful like the moon. She is the storehouse of happiness and wealth. She is the perfect example.

2.Oh Narayana! That Mother Lakshmi of world renowned beauty is eternally with you and inseparable from you. May you cause her kind glances to fall on me. Where she casts her glances, there flows rivers of gold, cattle wealth is obtained, milk and curd are available in plenty, elephants and horses are obtained. Good children, relatives, friends and servants are obtained only by Her grace. May I obtain all these by the grace of the Eternal Couple.

3.Horses are in the front, chariots in the middle, mighty elephants in the rear whose trumpet frightens the enemies. The Devi is seated in the midst of such a retinue and is on Her way to crush Her enemies. I pray to such a Goddess through various chants. May the Goddess Durga bestow Her kindness on a poor person like me.

4.Goddess Laksmi's greatness cannot be conceptualised in the mind fully nor extolled in words. A smile is eternally present on her face. She is present in the Vaikunta of seven golden walls. She is always kind. She is always radiant. Seated on a lotus, she shines like a lotus. I approach such a Goddess and request her to come to my house.

5.She is shining like the moon. Brahma and other Devatas are serving her. Since she is munificent, she gives whatever the devotee seeks. I surrender to the Goddess who holds the lotus in her hands. May my misfortunes be eradicated, I always look up to you.

6.Goddess Lakshmi, resplendent and having the colour of the rising sun, You are performing penance for obtaining the Lord which is a 'leela'. For your penance, as per your wishes, a forest of Bilva trees was created. Because the Bilva was created for you, it became holy. Because of your penance, the Bilva fruit eradicates all sins. May the sacred Bilva fruit erase all my sins and deficiencies like lust etc and make me pure.

7.May Mukhyaprana, who is dear to the Lord, bless me and come near me. Then I shall become dear to the Lord and became sanctified for Him stay in me. With the blessings of the Prana Tatva, may I acquire the knowledge of the Vedas which hail the Lord. May I understand in depth the meaning of the Vedas. Like the rare and priceless and hard to obtain pearls, may I get to know the secret message of the Vedas. I have come to this Karmabhoomi. I have a load of Karmas with me. But since I know of the glories of the Lord, may they rid me of my Karmas. May I be bestowed the 'Swaroopa Sukha' obtained only by the Muktas.

8.'Alakshmi' is the personification of the ills of life like hunger,

thirst, poverty, and begging for alms. She was born before Lakshmi during the churning of the milky ocean. I shall drive her out of my life. Oh Lakshmi Devi! Hunger and lack of proper knowledge are detrimental to life. May these two not afflict me. May no shortcomings enter my life. Because of your blessings, may my life be full.

9.Goddess Lakshmi has the forms of Sri, Bhoo and Durga. In the Bhoo Roopa, she is present in the fragrant (Gandha) earth. The firm and unshaken Goddess Lakshmi of Bhoo Roopa cannot be seized or occupied by anyone. She is full of auspicious qualities. Because of her grace, this earth is full of bounty, wealth and prosperity. Bhoomi is the moola prakrithi, main cause of the earth. All plants blossom because of Bhoomi's grace. She lords over and inspires the entire world. I pray to such a Goddess so that she casts her benevolent glance on me and blesses me.

10.Goddess Lakshmi, whom grace helps us obtain all physical and mental desires, helps us makes our words come true, helps us attain the knowledge of the Supreme Lord as extolled in the Vedas, my she became the mainstay of my life and help me obtain success in all walks of life.

11.Goddess Laksmi was born to Kardama Rishi. Oh Kardama!, who has the uiversal mother as his daughter, please take kindly to me and come to my house and stay there. Bring with you your daughter, who is the mother of all and whose neck is adorned with a lotus garland, so that Her presence may remain eternally in my lineage and bless it.

12.Goddess Lakshmi! You took the form of water before creation to help the Lord in His leelas. May you ensure that my life is of

the essence, not devoid of it. May I, because of your grace, be friendly with all member of my family, realizing that the Lord is present in all. Oh Kamadeva! Son of Lakshmi! May you be present in my house. May you establish in my lineage eternally the presence of Goddess Lakshmi. May 'Alakshmi' never afflict my lineage.

13.Omniscient Hari! Bring unto me the Goddess Lakshmi who is full of mercy, who is being worshipped in the form of abhisheka by the Ashta Diggajas (eight elephants) who is protecting the world, who has a body that shines like gold, who wears a golden garland, who is attainable only by those have the right knowledge of the Lord, who is the Abhimani Devatha of gold, pearl, diamond and all the riches.

14.Omniscient Hari! Bring unto me the Goddess Lakshmi who is bright like the moon, who holds the 'danda' in her hand, sits in the Chandra Mandala, who is light red in colour, who wears a lotus garland, who is the Goddess of wealth.

15.Omniscient Hari! Bring to my house Goddess Lakshmi so that she resides permanently, without going away. In her presence, may I obtain enormous amounts of gold, large number of cows, horses and servants.

Phala Shruthi

One who seeks wealth must take bath, perform sandhyavandana, chant the Ashta Mahamantras, be pure of body and heart, and chant without fail for 15 days the 15 mantras of Sri Sukta 15 times daily. 15 homas must be performed with ghee for the 15 mantras.

Oh Devi! Who gives horses, cows and other forms of wealth and who is the storehouses of wealth! May I obtain wealth by your

grace. Do grant me all my wishes.

Oh Lokamatha! Bestow on me sons and grandsons, wealth, grain, elephants, horses, chariots and make me live for long.

In hearts of those devotees who chant the Sri Sukta, defects like anger, envy, greed are not found.

Goddess Lakshmi, the all-powerful, bestowed brightness on the moon. She bestowed radiant effulgence on the sun. I worship Goddess Mahalakshmi who shines like the sun, the moon and the fire.

Devatas such as Agni, Vayu, Surya, Vasu, Indra, Brahaspathi, Varuna enjoy wealth because of the Devi's grace.

Garuda Deva! Drink the Soma Rasa. Indra Deva! You too shall drink it. Let all the devas who are worthy of drinking it do so and give me a taste of it.

May the clouds filled with thunder and lightning shower rains. May the Devi protect us. May you kill all enemies of the Lord and protect us.

Oh Lakshmi! Seated in the Lotus! Who has lotus-like thighs! Lotus-like eyes! Bless me so that I enjoy all comforts.

One who likes the lotus, holds the lotus in her hands, lives in the middle of the lotus, has eyes resembling lotus petals, one who is liked by the entire world, one who pleases Lord Vishnu by her acts! May you place your lotus-like feet in my heart.

I meditate on the Devi who is the consort of Lord Vishnu. So she may inspire me to choose the right path.

One who lives in the lotus, holds it in her hands, one who shines wearing white garments, sporting gandha, and wearing garlands.

one who is beautiful, one who bestows wealth on the three worlds, one who is dear to Lord Vishnu and has manifold qualities and attributes, may you take kindly to me and bless me.

One who sits in a half-closed lotus, who has a well developed waist, who has long, lotus petal-like eyes, one who has a deep navel, one who is slightly bent due to the heavy breasts, one who wears white clothes around her shoulders, to such a Goddess Lakshmi royal elephants are performing abhisheka with golden vessels. May such a Goddess, who is the storehouse of auspicious qualities and who sports the lotus, reside in my house.

श्रीसूक्तं पठन् निर्माल्यविसर्जनं कुर्यात् । निर्माल्यतुलस्यादिकं देवपीठस्य सव्यभागे पात्रे न्यसेत् । (भूमौ न निदध्यात्)

Chanting the śrīsūkta, remove the nirmālya with the thumb and forefinger and place it on the left side of the Lord in a plate, remembering Lord Rudra who adorns himself with nirmālya. Remove the sālagrāma, idol etc, from the box, place them on a sōmasūtra, fill the kalaśa with water, place tulasi, chant ashtakshara mantra eight times, offer tulasī to the Lord, chant aṣṭākṣara eight times, fill śaṅkha with water and tulasī, chant aṣṭākṣara eight times. Place the kalaśa in a maṇḍala in the western and eastern direction respectively.

अभिषेकपात्रे सालग्रामं, सुदर्शनं, चक्राङ्कितं, विष्णुपादं, नारायणप्रतिमादिकं निधाय, कलशोदकं अष्टाक्षरेण अभिमन्त्र्य,

abhiṣēkapātrē sālagrāmaṃ, sudarśanaṃ, cakrāṅkitaṃ,

viṣṇupādam, nārāyaṇapratimādikam nidhāya,
kalaśōdakam aṣṭākṣarēṇa abhimantrya,

शालग्रामशिलायां तु नित्यं सन्निहितः कलिः ।
भीमसेनमहाबाहो गदया पोथनं कुरु ॥

ऋषभमेति मन्त्रस्य वैराजः शाक्वरः ऋषिः । अनुष्टुप् छन्दः ।
अन्त्या महापंक्तिः छन्दः । ऋषभो देवता । कलिनिरासे
विनियोगः

ओं ऋषभं मां समानानां सपत्नानां विषासहिम् ।
हन्तारं शत्रूणां कृधि विराजं गोपतिं गवाम् ॥
अहमस्मि सपत्नहेन्द्र इवारिष्टो अक्षतः ।
अधः सपत्ना मे पदो रिमे सर्वे अभिष्टिताः ॥
अत्रैव वोऽपि नह्याम्युभे आर्त्नी इव ज्यया ।
वाचस्पते निषेधेमान् यथा मदधरं वदान् ॥
अभिभू रहमागमं विश्वकर्मेण धाम्ना ।
आवश्चित्तमावो व्रत मावोऽहं समितिं ददे ॥
योगक्षेमं वं आदायाऽहं भूयासमुत्तम
आवोमूर्धानमक्रमीम् ॥
अधस्पदान्म उद्वदत मण्डूका इवोदकान्मण्डूका
उदकादिव ।
इति प्रार्थ्य सालग्रामादीन् शङ्खोदकेन अभिषिच्य, तत्तीर्थं
विसृज्य,

'śālagrāmaśilāyāṃ tu nityaṃ sannihitaḥ kaliḥ.
bhīmasēnamahābāhō gadayā pōthanaṃ kuru.'
ṛṣabhamēti mantrasya vairājaḥ śākvaraḥ ṛṣiḥ. anuṣṭup chandaḥ. antyā mahāpaṅktiḥ chandaḥ. ṛṣabhō dēvatā. kalinirāsē viniyōgaḥ
ṛṣabhaṃ mā samānānāṃ sapatnānāṃ viṣāsahim.
hāntāraṃ śatrūṇāṃ kṛdhi virājaṃ gōpatiṃ gavām.
ahamasmi sapatnahēndraṃ ivāriṣṭō akṣataḥ.
adhaḥ sapatnā mē padā rimē sarvē abhiṣṭitāḥ.
atraivo vāspi nahyāmyubhachē ārtnī iva jyayā.
vācaspatē niṣēdhēmān yathā madadharaṃ vadān.
abhibhūrahamāgamaṃ viśvakarmēṇa dhāmnā.
āvaścitramāvō vrata māvō$_s$haṃ samitiṃ dadē.
yōgakṣēmaṃ va ādāyā$_s$haṃ bhūyāsamuttama āvōmūrdhānamakramīm.
adhaspadānma udvadata maṇḍūkā ivōdakānmaṇḍūkā udakādiva.
iti prārthya sālagrāmādīn śaṅkhōdakēna abhiṣicya, tattīrthaṃ visṛjya,
Chanting the above mantra perform abhiṣēka through the śaṅkha by pouring water from the first kalaśa (west) into it. Since this tīrtha has removed kali from sālagrāma, this should not be sipped. It should be poured out.

अम्भृणीसूक्तम् Ambhṛṇīsūktaṃ

अहं रुद्रेति मन्त्रस्य लक्ष्मी ऋषिः । त्रिष्टुप् छन्दः । द्वितीया जगती छन्दः । महालक्ष्मीर्देवता । अभिषेके विनियोगः ।

ओं अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा
।१ ।
अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम् ।
अहं दधामि द्रविणं हविष्मते सुप्राव्ये ३ यजमानाय
सुन्वते ।२ ।
अहं राष्ट्री संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम्
।
तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्यावेशयन्तीम्
।३ ।
मया सो अन्नमत्ति यो विपश्यति यः प्राणिति य ईं
शृणोत्युक्तम् ।
अमन्तवो मां त उप क्षियन्ति श्रुधि श्रुत श्रद्धिवं ते वदामि
।४ ।
अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः ।
यं कामये तंतमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम्
।५ ।
अहं रुद्राय धनुरा तनोमि ब्रह्मद्विषे शरवे हन्तवा उं ।
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश ।६
।

अहं सुवे पितरमस्य मूर्धन् मम योनिरप्स्व१ न्तः समुद्रे ।
ततो वि तिष्ठे भुवनानु विश्वोतामूं द्यां वर्ष्मणोप
स्पृशामि ।७ ।
अहमेव वात इव प्रवाम्यारभमाणा भुवनानि विश्वा ।
परो दिवा पर एना पृथिव्यैतावती महिना सं बभूव ।८ ।

ahaṃ rudrēti mantrasya lakṣmī ṛṣiḥ. triṣṭup chandaḥ. dvitīya jagatī chandaḥ. mahālakṣmīrdēvatā. abhiṣēkē viniyōgaḥ.

ahaṃ rudrēbhirvasubhiścarāmyahamādityairuta viśvadēvaiḥ.
ahaṃ mitrāvaruṇōbhā bibharmyahamindrāgnī ahamaśvinōbhā.1.
ahaṃ sōmamāhanasaṃ bibharmyahaṃ tvaṣṭāramuta pūṣaṇaṃ bhagam.
ahaṃ dadhāmi draviṇaṃ haviṣmatē suprāvyē3yajamānāya sunvatē.2.
ahaṃ rāṣṭrī saṅgamanī vasūnāṃ cikituṣī prathamā yajñiyānām.
tāṃ mā dēvā vyadadhuḥ purutrā bhūristhātrāṃ bhūryāvēśayantīm.3.
mayā sō annamatti yō vipaśyati yaḥ prāṇiti yai īṃ śṛṇōtyuktam.
amantavō māṃ ta upa kṣiyanti śrudhi śruta śraddhivaṃ tē vadāmi.4.
ahamēva svayamidaṃ vadāmi juṣṭaṃ dēvēbhiruta mānuṣēbhiḥ.
yaṃ kāmayē tantamugraṃ kṛṇōmi taṃ brahmāṇaṃ tamṛṣiṃ taṃ sumēdhām.5.
ahaṃ rudrāya dhanurā tanōmi brahmadviṣē śaravē hantavā u.
ahaṃ janāya samadaṃ kṛṇōmyahaṃ dyāvāpṛthivī ā vivēśa.6.
ahaṃ suvē pitaramasya mūrdhan mama yōnirapsva1ntaḥ samudrē.
tatō vi tiṣṭhē bhuvanānu viśvōtāmūṃ dyāṃ varṣmaṇōpa spṛśāmi.7.
ahamēva vāta iva pravāmyārabhamāṇā bhuvanāni viśvā.

parō divā para ēnā pṛthivyaitāvatī mahinā saṃ babhūva.8.

Meaning of Ambhrini Sukta

The Rishi for the eight Mantras beginning with 'Aham Rudrebhi' is Vagambrini. (Am-Paramatma, Bra-one who is the Vedabhimani-Lakshmi and who always meditates on the Lord in her heart; ni-one who brings the Lord to those who study and know the meaning of the Vedas. The Paramatma resting in the ocean is the Devata. The mantra is in Trishtup Chandas. The second mantra is in Jagathi chandas.

1.Ekadasha Rudras, Maharudra, Ashta Vasus, Dvadasha Adityas, Vishve Devata, all of them are my retinue. I move around in my various forms with them as my retinue. I protect all of them including Mitra, Varuna, Indra, Agni and Ashvini Devatas.

2.Chandradeva, the abhimani devata of the 'Soma latha', Tvastru, Poosha, Bhaga and other Devatas are protected by me. I grant wealth to these Devatas who offer the sacred 'havis' and 'Somarasa' to the Paramatma throughyajnas.

3.In my Bhooroopa, I am the abhimani for the entire world. I bestow wealth. I first bestow the wealth of articles necessary for yajnas. The Devatas have worshipped in various kshetras such a Goddess who bestows wealth on the three types of souls according to their worth.

4.All types of people eat because of my grace: the Tamasa people who have wrong knowledge of me; the Rajasa who ignore the Shastras and are indifferent to it; and the Sathvika who heed the scriptural message. Those who insult me will be destroyed. I am not uttering falsehood but the truth. So do hear what I say.

5.I am uttering these words which are valued by the Devatas and

great men. I grant the posts of Rudra and Brahma to those who I wish to be all powerful and omniscient, I make them so.

6.I lift the bow during the Pralaya to annihilate even Rudra who has cut off the fifth head of Brahma and who is the destroyer of this world. I grant liberation to my devotees. I extend all one the earth and space as their Abhimani Devata.

7.I have given birth to Brahma, who is the creator of this world and who is revered by all, for the sustenance of Satyaloka,. But there is a person behind all my greateness and all my actions. He is lying in the ocean, He is Narayana. He sustains the entire world effortlessly. When the mother is churning the pot, the child touches her and assumes it is doing that work. Similarly Lord Narayana sustains the entire world and cause all activites. I touch Him and assume that I inspire all activities. My greatness is not really mine, it is of my antharyami, Lord Hari.

8.Just as Mukhyaprana utilises the power given to him by Lord Hari to create, sustain and destroy the world I too utilize His power to make this earth fragrant (and full of sustenance). Sri Hari is greater than my Shri Roopa which is in charge of 'Anthariksha' and the Bhoo Roopa which is the abhimani of the earth. There is a limit to my greatness but there is no limit to His greatness.

इति अम्भृणीसूक्तं पठन् अभिषेकं कुर्यात् । तत्तीर्थभागं मुख्यप्राणाभिषेकार्थं, ब्रह्मयज्ञार्थं च प्रत्येकपात्रेण सङ्गृह्य, निर्माल्यतीर्थं देहशुध्द्यर्थं एकवारं प्राश्य, नैवेद्यपाचकादीनपि प्राशयेत् ।

iti ambhṛṇ sūktaṃ paṭhan abhiṣēkaṃ kuryāt.

tattīrthabhāgaṃ Mukhyaprāṇābhiṣēkārthaṃ, brahmayajñārthaṃ ca pratyēkapātrēṇa saṅgṛhya, nirmālyatīrthaṃ dēhaśuddhyarthaṃ ēkavāraṃ prāśya, naivēdyapācakādīnapi prāśayēt.With the second kalaśa (east) perform abhiṣēka with the śaṅkha chanting ambhṛṇīsūkta. Portion of this tīrtha should be kept in separate vessels for brahmayajña, Mukhyaprāṇa abhiṣēka. Of the remaining tīrtha, sip once for body purification and this tīrtha should be given to family members once for body purification. gōpīcandana should be applied with the nirmālya tīrtha. sandhyāvandana is next. After sandhyāvandana, gandhōdaka, tulasīkāṣṭhōdaka, akṣata, gandha should be prepared. Then the main pūjā begins. Chant the brahmapārastōtra.

ब्रह्मपारस्तोत्रम् । brahmapārastōtram.

प्रचेतस ऊचुः ।

ब्रह्मपारं मुने श्रोतुमिच्छामः परमं स्तवम् ।
जपता कण्डुना देवो येनाऽराध्यत केशवः ॥१ ॥

सोम उवाच ।

पारं परं विष्णुरपारपारः परः परेभ्यः परमार्थरूपी ।
स ब्रह्मपारः परपारभूतः परः पराणामपि पारपारः ॥२ ॥
स कारणं कारणतस्ततोऽपि तस्यापि हेतुः परहेतुहेतुः ।
कार्येषु चैवं स ह कर्मकर्तृरूपैरशेषैरवतीह सर्वम् ॥३ ॥

स ब्रह्मभूर्ब्रह्म स सर्वभूतो ब्रह्मप्रजानां पतिरच्युतोऽसौ ।
ब्रह्माव्ययं नित्यमजं स विष्णुरपक्षयाद्यैरखिलैरसङ्गि ॥४ ॥
ब्रह्माक्षरमजं नित्यं यथाऽसौ पुरुषोत्तमः ।
तथा रागादयो दोषाः प्रयान्तु प्रशमं मम ॥५ ॥
एतद्वै ब्रह्मपाराख्यं संस्तवं परमं जपन् ।
अवाप परमां सिद्धिं स समाराद्य केशवम् ॥६ ॥

pracētasa ūcuḥ.
brahmapāraṃ munē śrōtumicchāmaḥ paramaṃ stavam.
japatā kaṇḍunā dēvō yēnā~s~rādhyata kēśavaḥ.1.
sōma uvāca.
pāraṃ paraṃ viṣṇurapārapāraḥ paraḥ parēbhyaḥ paramārtharūpī.
sa brahmapāraḥ parapārabhūtaḥ paraḥ parāṇāmapi pārapāraḥ.2.
sa kāraṇaṃ kāraṇatastatō~s~pi tasyāpi hētuḥ parahētuhētuḥ.
kāryēṣu caivaṃ sa ha karmakartṛrūpairaśēṣairavatīha sarvam.3.
sa brahmabhūrbrahma sa sarvabhūtō brahmaprajānāṃ patiracyutōssau.
brahmāvyayaṃ nityamajaṃ sa viṣṇurapakṣayādyairakhilairasaṅgi.4.
brahmākṣaramajaṃ nityaṃ yathā~s~sau puruṣōttamaḥ.
tathā rāgādayō dōṣāḥ prayāntu praśamaṃ mama.5.
ētadvai brahmapārākhyaṃ saṃstavaṃ paramaṃ japan.
avāpa paramāṃ siddhiṃ sa samārādya kēśavam.6.
Essence of brahmapārastōtra:
Pracētasa ṛṣiḥ requests Candradēva to tell him which stōtra bestowed the Lord's blessing on Kaṇḍurṣi.Candradēva says,"The Lord is the destination for all those in the ocean of saṃsāra. There is no limit to

His magnificent attributes. He is greater than all great dēvatās such as Brahmā and Śiva. The main purport of the vēda is to tell us that the Lord is the final destination of all in saṃsāra. The pañcabhūtas are the cause of the brahmāṇḍa, and the pañcatanmātra are the cause of the pañcabhūta. Akṣaratattva causes the pañcatanmātra and mahattattva causes the ahaṅkāratattva. This is correct but they are only the material cause and not the original cause which is the Lord himself. The Lord is the inspirer behind every action and the person doing the action. He is the father of Brahma, storehouse of all auspicious qualities, omnipresent, dwells in Caturmukhabrahma in the form of Brahma and has the name of Prajāpati. He is Acyuta, He is eternal, non-destructible, not born or created. That is why He is hailed as Puruṣōttama. The main aim of the Vedas is glorifying the Lord. The brahmapārastōtra is a poem to the Lord. Those who chant this stōtra will realise the Lord and attain siddhi.

प्रार्थना -prārthanā (Prayer)

अहिंसा प्रथमं पुष्पं पुष्पमिन्द्रियनिग्रहः ।
सर्वभूतदयापुष्पं सत्यपुष्पं विशेषतः ॥१ ॥
ज्ञानपुष्पं तपःपुष्पं क्रियापुष्पं तथैव च ।
ध्यानं चैवाष्टमं पुष्पमेभिस्तुष्यति केशवः ॥२ ॥
नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाहवे ।
सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटीयुगधारिणे नमः ॥

नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च ।
जगद्धिताय कृष्णाय गोविन्दाय नमो नमः ॥४ ॥
रमापतिं पूर्णगुणं मुकुन्दं व्यासं च विज्ञानसहस्रभानुम् ।
पूर्णप्रभोधं च सुतत्त्वदीपं क्रमाद्गुरूंश्च प्रणमामि मूर्ध्ना ॥५ ॥

ahiṃsā prathamaṃ puṣpaṃ puṣpamindriyanigrahaḥ.
sarvabhūtadayāpuṣpaṃ satyapuṣpaṃ viśēṣataḥ.1.
jñānapuṣpaṃ tapaḥpuṣpaṃ kriyāpuṣpaṃ tathaiva ca.
dhyānaṃ caivāṣṭamaṃ puṣpamēbhistuṣyati kēśavaḥ.2.
namō stvanantāya sahasramūrtayē sahasrapādākṣiśirōrubāhavē.
sahasranāmnē puruṣāya śāśvatē sahasrakōṭīyugadhāriṇē namaḥ.
namō brahmaṇyadēvāya gōbrāhmaṇahitāya ca.
jagaddhitāya kṛṣṇāya gōvindāya namō namaḥ.4.
ramāpatiṃ pūrṇaguṇaṃ mukundaṃ
vyāsaṃ ca vijñānasahasrabhānum.
pūrṇaprabhōdhaṃ ca sutattvadīpaṃ
kramādgurūṃśca praṇamāmi mūrdhnā.5.

द्वारपालवन्दनम् dvārapālavandanam

श्री श्रियै नमः ।
नन्दं सुनन्दं गरुडं प्रचण्डं चण्डमेव च ।
जयं च विजयं चैव कुमुदं कुमुदेक्षणम् ॥

द्वारपालेभ्यो नमः । Worship द्वारलक्ष्मी and the द्वारपालक of वैकुण्ठ.

śrī śriyai namaḥ.

nandaṃ sunandaṃ garuḍaṃ pracaṇḍaṃ caṇḍamēva ca.
jayaṃ ca vijayaṃ caiva kumudaṃ kumudēkṣaṇam.
dvārapālēbhyō namaḥ. Worship dvāralakṣmī and the dvārapālaka of vaikuṇṭha.

नारायणाय परिपूर्णगुणार्णवाय
विश्वोदयस्थितिलयोन्नियतिप्रदाय ।
ज्ञानप्रदाय विबुधासुरसौख्यदुःखसत्कारणाय वितताय नमो नमस्ते ॥१ ॥

nārāyaṇāya paripūrṇaguṇārṇavāya
viśvōdayasthitilayōnniyatipradāya.
jñānapradāya vibudhāsurasaukhyaduḥkha
satkāraṇāya vitatāya namō namastē.1.

Then meditate on Lord Narayana who is the storehouse of all auspicious qualities in their perfect form, who creates, protects and destroys this universe, who bestows right knowledge on the good souls, happiness on the dēvatās and misery on the evil souls (rākṣasas), who is omnipresent and who is the Lord of Goddess Lakṣmī.

Next, offer salutations to Guru Madhvācārya.

यो विप्रलम्भविपरीतमतिप्रभूतवादान्निरस्य कृतवान् भुवि तत्त्ववादम् ।
सर्वेश्वरो हरिरिति प्रतिपादयन्तमानन्दतीर्थमुनिवर्यमहं नमामि ॥२ ॥
मानसान् वाचिकान् दोषान् कायिकानपि सर्वदा ।

वैष्णवद्वेषहेतून्मे भस्मसात् कुरु माधव ॥३ ॥
आयताभ्यां विशालाभ्यां शीतलाभ्यां कृपानिधे ।
करुणारसपूर्णाभ्यां लोचनाभ्यां विलोकय ॥४ ॥
सत्पत्रगन्धपुष्पाद्यैरर्चयामि यथा हरे ।
अनुज्ञां देहि देवेश संसारार्तिनिवृत्तये ॥५ ॥

yō vipralambhaviparītamatiprabhūta
vādānnirasya kṛtavān bhuvi tattvavādam.
sarvēśvarō haririti pratipādayanta
mānandatīrthamunivaryamahaṃ namāmi.2.
mānasān vācikān dōṣān kāyikānapi sarvadā.
vaiṣṇavadvēṣahētūnmē bhasmasāt kuru mādhava.3.
āyatābhyāṃ viśālābhyāṃ śītalābhyāṃ kṛpānidhē.
karuṇārasapūrṇābhyāṃ lōcanābhyāṃ vilōkaya.4.
satpatragandhapuṣpādyairarcayāmi yathā harē.
anujñāṃ dēhi dēvēśa saṃsārārtinivṛttayē.5.

Then pray to Shri Madhva to expiate the sins of vaiṣṇavadvēṣa such as wrong thoughts about the Lord, talking ill of the Lord and His devotees, shunning the Lord's nirmālya.
Then plead with the Lord, who is the ocean of kindness, to bestow His glance on you.
Then pray,"Oh! Lord! I intend to offer pūjā with holy leaves, flowers and gandha and cross the ocean of saṃsāra. Hence allow me to do this pūjā."

आसनप्राणायामौ āsanaprāṇāyāmau

āsanaśuddhi-gurunamaskāra-karanyāsa. pāpapuruṣadhyānāni tacchōṣaṇa-dāhana-plāvanā should be performed during pūjā. prāṇāyāma is next, uttering aṣṭhākṣara mantra,

न्यासः nyāsaḥ

अस्य श्री अष्टाक्षरमहामन्त्रस्य अन्तर्यामी ऋषिः । दैवी गायत्री छन्दः । श्री परमात्मा देवता । विष्णुपूजाङ्गत्वेन जपे विनियोगः ।

asya śrī aṣṭhākṣaramahāmantrasya antaryāmī ṛṣiḥ. daivī gāyatrī chandaḥ. śrī paramātmā dēvatā. viṣṇupūjāṅgatvēna japē viniyōgaḥ.

ओं ओं विश्वाय नमः । ōṃ ōṃ viśvāya namaḥ. Touch both feet meditating on Lord's viśvarūpa.

ओं नं तैजसाय नमः । ōṃ naṃ taijasāya namaḥ. Touch the legs between kneecap and feet.

ओं मों प्राज्ञाय नमः । ōṃ mōṃ prājñāya namaḥ. Touch the thighs.

ओं नां तुर्याय नमः । ōṃ nāṃ turyāya namaḥ. Touch the navel.

ओं रां आत्मने नमः । ōṃ rāṃ ātmanē namaḥ. Touch the chest.

ओं यं अन्तरात्मने नमः । ōṃ yaṃ antarātmanē namaḥ. Touch

the chest.

ओं णां परमात्मने नमः । ōṃ ṇāṃ paramātmanē namaḥ. Touch the face.

ओं यं ज्ञानात्मने नमः । ōṃ yaṃ jñānātmanē namaḥ. Touch crown of head.

ओं कृद्धोल्काय हृदयाय नमः । ōṃ kṛddhōlkāya hṛdayāya namaḥ. Touch heart with clenched fist.

ओं महोल्काय शिरसे स्वाहा । ōṃ mahōlkāya śirasē svāhā. Touch crown of head with all fingers.

ओं वीरोल्काय शिखायै वषट् । ōṃ vīrōlkāya śikhāyai vaṣaṭ. Touch tuft with thumb.

ओं द्यूल्काय कवचाय हुम् । ōṃ dyūlkāya kavacāya hum. Cross hands and touch shoulders with little and ring fingers.

ओं सहस्रोल्काय अस्त्राय फट् । ōṃ sahasrōlkāya astrāya phaṭ. Make click noise with fingers in 8 directions.

ओं उद्यद्भास्वत्समाभासश्चिदानन्दैकदेहवान्
चक्रशङ्खगदापद्मधरो ध्येयोऽहमीश्वरः ।
लक्ष्मीधराभ्यामाश्लिष्टः स्वमूर्तिगणमध्यगः
ब्रह्मवायुशिवाहीशविपैः शक्रादिकैरपि ।
सेव्यमानोऽधिकं भक्त्या नित्यनिःशेषशक्तिमान्

मूर्तयोऽष्टावपि ध्येयाश्चक्रशङ्खवराभयैः ।
युक्ताः प्रदीपवर्णाश्च सर्वाभरणभूषिताः
बिम्बोऽसि प्रतिबिम्बोऽस्मि तव यद्यपि चान्तरम् ।
स्वामिन् निर्दोष मद्दोषं विरेचय नमोऽस्तु ते ॥

ōṃudyadbhāsvatsamābhāsaścidānandaikadēhavān.
cakraśaṅkhagadāpadmadharō dhyēyōₛhamīśvaraḥ.
lakṣmīdharābhyāmāśliṣṭaḥ svamūrtigaṇamadhyagaḥ.
brahmavāyuśivāhīśavipaiḥ śakrādikairapi.
sēvyamānōₛdhikaṃ bhakttyā nityaniḥśēṣaśaktimān.

mūrtayōₛṣṭāvapi dhyēyāścakraśaṅkhavarābhayaiḥ.
yuktāḥ pradīpavarṇāśca sarvābharaṇabhūṣitāḥ.
bimbōₛsi pratibimbōₛsmi tava yadyapi cāntaram.
svāmin nirdōṣa maddōṣaṃ virēcaya namōₛstu tē.

Lord Sri Narayana has jñānāndamaya body, bright like the rising sun.He is holding in his four arms śaṅkha, cakra, gadā and lotus. He is embraced by His consorts Lakṣmī and Bhūdēvi. He is standing in the lotus of my heart. He is in the midst of viśvādi, kēśavādi, saṅkarṣaṇādi, matsyādi forms. He is served by Brahma, Vāyu, Rudra, Ananta (Śēṣa) and by gods headed by Indra. He is full of valour. The eight forms of the eight letters of aṣṭākṣarī (viśva, taijasa..) are effulgent like a bright lamp. The eight forms are adorned with bright ornaments. Oh Lord, though you and I am different, we are linked by the bimba-pratibimba relationship. Since you are without fault, please remove

my faults.

प्रार्थना prārthanā

ओं निषुसीद गणपते गणेषु त्वामांहुर्विप्रंतमं कवीनाम् ।
न ऋते त्वत् क्रियते किञ्चनारे महामर्कं मंघवञ् चित्रमंर्च ।। ओं

ōṃ nis̤usīda gaṇapatē gaṇēṣu tvāmāhurvipratamaṅkavīnām.
na ṛtē tvat kriyatē kiñcanārē mahāmarkaṃ maghavaṃ citramarca. ōṃ

"O Lord!, who is the inspirer of the indriyagaṇa, reside in all my indriya, all the learned savants hail you as the wisest among the wise. Without your inspiration no work can be done. Reside in me and perform your pūjā yourself.

आराध्यसे प्राणभृतां प्रणेत्रा प्राणाधिनाथेन समीरणेन ।
नारायण ज्ञानसुखैकपूर्ण स्वामिन् मम श्रीरमण प्रसीद ।।

ārādhyasē prāṇabhṛtāṃ praṇētrā
prāṇādhināthēna samīraṇēna.
nārāyaṇa jñānasukhaikapūrṇa
svāmin mama śrīramaṇa prasīda.

Oh Lakṣmīnārāyaṇa!, Mukhyaprāṇa who is the jīvōttama, is inside me, doing your pūjā. Oh Lord, you constitute jñāna and ānanda. Take kindly to me and bless me."

सङ्कल्पः saṅkalpaḥ

'गङ्गे च यमुने' (इत्युक्त्वा जलपात्रे गन्धतुलस्यादि निक्षिप्य हस्तेनाच्छाद्य अष्टवारमष्टाक्षरं जप्त्वा देशकालादीनुच्चार्य) श्रीलक्ष्मीनारायणप्रेरणाया श्रीलक्ष्मीनारायण प्रीत्यर्थं (जलं गृहीत्वा) भगवतो बलेन, भगवतो वीर्येण भगवतस्तेजसा, भगवतः कर्मणा, भगवतः श्रीलक्ष्मीनारायणस्य पूजात्मकं कर्म करिष्ये ।

"gaṅgē ca yamunē" (ityuktvā jalapātrē gandhatulasyādi nikṣipya hastēnācchādya aṣṭavāramaṣṭākṣaraṃ japtvā dēśakālādīnuccārya) śrīlakṣmīnārāyaṇaprēraṇayā śrīlakṣmīnārāyaṇa prītyarthaṃ (jalaṃ gṛhītvā) bhagavatō balēna, bhagavatō vīryēṇa bhagavatastējasā, bhagavataḥ karmaṇā, bhagavatō śrīlakṣmīnārāyaṇasya pūjātmakaṃ karma kariṣyē. Uttering dēśa, kāla etc, (śrīmanmadvācāryāṇāṃ ..) say for pleasing Lord Lakṣmīnārāyaṇa, with His powers, effulgence, inspiration, motivation joining me I perform His pūjā.

घण्टावादनम् - ghaṇṭāvādanam

आगमार्थं तु देवानां गमनार्थं तु रक्षसाम् ।
कुरु घण्टारवं तत्र देवताऽऽह्वानलाञ्छनम् ॥

āgamārthaṃ tu dēvānāṃ gamanārthaṃ tu rakṣasām. kuru ghaṇṭāravaṃ tatra dēvatā ss hvānalāñchanam. For the purpose of welcoming the dēvatās and driving away the

rakshasas, I ring the bell (ghaṇṭa)

तुलसीप्रार्थना tulasīprārthanā

प्रसीद तुलसी देवि प्रसीद हरिवल्लभे ।

क्षीरोदमथनोद्भूते तुलसि त्वां नमाम्यहम् ॥

prasīda tulasī dēvi prasīda harivallabhē.
kṣīrōdamathanōdbhūtē tulasi tvāṃ namāmyaham.

सप्तकलशस्थापनम् - saptakalaśasthāpanam

१. बृहत्कलशं, २. पूर्णकुम्भं, ३. नैवेद्य प्रोक्षणार्थकलशं,
४. पञ्चपात्रपूरकं, ५. पानीयार्थं, ६. गन्धोदकार्थं, ७.
हस्तप्रक्षालनार्थं
(इति सप्तकलशान्, अशक्तौ पञ्चकलशान्, त्रीन् कलशान्, द्वौ,
एककलशं वा स्थापयेत्)

1. bṛhatkalaśaṃ, 2. pūrṇakumbhaṃ, 3. naivēdya prōkṣaṇārthakalaśaṃ, 4. pañcapātrapūrakaṃ, 5. pānīyārthaṃ 6. gandhōdakārthaṃ, 7. hastaprakṣālanārthaṃ
(iti saptakalaśān, aśaktau pañcakalaśān, trīn kalaśān, ēkakalaśaṃ vā sthāpayēt.)

शङ्खपूजा śaṅkhapūjā

सहस्रार हुं फट् ।
त्वं पुरा सागरोत्पन्नो विष्णुना विधृतः करे ।
नमितः सर्वदेवैश्च पाञ्चजन्य नमोऽस्तु ते ॥१ ॥

गर्भादेवारिनारीणां विशीर्यन्ते सहस्रधा ।
तव नादेन पाताले पाञ्चजन्य नमोऽस्तु ते ॥२ ॥
दर्शनादेव शङ्खस्य किं पुनः स्पर्शनेन च ।
विलयं यान्ति पापानि तमः सूर्योदये यथा ॥३ ॥
नत्वा शङ्खं करे स्पृष्ट्वा मन्त्रेणानेन वैष्णवः ।
यः स्नापयति गोविन्दं तस्य पुण्यमनन्तकम् ॥४ ॥

sahasrāra huṃ phaṭ.
tvaṃ purā sāgarōtpannō viṣṇunā vidhṛtaḥ karē.
namitaḥ sarvadēvaiśca pāñcajanya namō stu tē.1.
garbhādēvārinārīṇāṃ viśīryantē sahasradhā.
tava nādēna pātālē pāñcajanya namōsstu tē.2.
darśanādēva śaṅkhasya kiṃ punaḥ sparśanēna ca.
vilayaṃ yānti pāpāni tamaḥ sūryōdayē yathā.3.
natvā śaṅkhaṃ karē spṛṣṭvā mantrēṇānēna vaiṣṇavaḥ.
yaḥ snāpayati gōvindaṃ tasya puṇyamanantakam.4.
" Oh pāñcajanyaśaṅkha! You were born in the ocean, you are held by the Lord in His hand, all dēvatās worship you, hearing your sound, the pregnant wives of rākṣasas in pātālalōka had their foetus aborted in fear. Just as the sun dispels darkness, so do you drive away sins just when people look at you. When a mere look at you drives aways sins, touching you will be more beneficial. If abhiṣēka is performed to Lord with you, the merit that will accrue is limitless.

(इति सम्प्रार्थ्य, जलमापूर्य, तुलसीगन्धपुष्पाणि निक्षिप्य,

(अमृतीकरणार्थं धेनुमुद्रां, पवित्रीकरणार्थं शङ्खमुद्रां च प्रदर्श्य ।)

पाञ्चजन्याय विद्महे महोदराय धीमहि । तन्नः शङ्खः प्रचोदयात् ।
शङ्खदेवताभ्यो नमः । लक्ष्म्यै नमः ।

ध्यायामि । ध्यानं समर्पयामि । आवाहयामि । आवाहनं
समर्पयामि । अर्घ्यं । पाद्यं । आचमनं । मधुपर्कं । गन्धं । पुष्पं
समर्पयामि । ('गङ्गे च यमुने' त्युक्त्वा) ओं ओं नमो नारायणाय
ओं । (इति मूलेन द्वादशवारं जप्त्वा)

(iti samprārthya, jalamāpūrya, tulasīgandhapuṣpāṇi nikṣipya, (amṛtīkaraṇārtham dhēnumudrām, pavitrīkaraṇārtham śaṅkhamudrām ca pradarśya.)
oṃ pāñcajanyāya vidmahē mahōdarāya dhīmahi. tannaḥ śaṅkhaḥ pracōdayāt. śaṅkhadēvatābhyō namaḥ. lakṣmyai namaḥ.
dhyāyāmi. dhyānaṃ samarpayāmi. āvāhayāmi. āvāhanaṃ samarpayāmi. arghyaṃ. pādyaṃ. ācamanaṃ. madhuparkaṃ. gandhaṃ. puṣpaṃ samarpayāmi. ('gaṅgē ca yamunē' tyuktvā) ōṃ ōṃ namō nārāyaṇāya ōṃ. (iti mūlēna dvādaśavāraṃ japtvā)

शङ्खं चन्द्रार्कदैवत्यं मध्ये वरुणदैवतम् ।
पृष्ठे प्रजापतिर्वेदा अग्रे गङ्गा सरस्वती ॥५ ॥
त्रैलोक्ये यानि तीर्थानि वासुदेवस्य चाऽऽज्ञया ।
शङ्खे तिष्ठन्ति विप्रेन्द्र तस्माच्छङ्खं प्रपूजयेत् ॥६ ॥

śaṅkhaṃ candrārkadaivatyaṃ madhyē varuṇadaivatam.

pṛṣṭhē prajāpatirvēdā agrē gaṅgā sarasvatī.5.
trailōkyē yāni tīrthāni vāsudēvasya cā ss jñayā.
śaṅkhē tiṣṭhanti viprēndra tasmācchaṅkhaṃ prapūjayēt.6.

Candradēva is present at your base, Varuṇa in the middle, Prajāpati at the back, gaṅgā and Sarasvati at the tip. The holy water of three worlds are present in you because of the Lord's directive. So śaṅkha must be worshipped. Uttering this prayer, pour water into śaṅkha, offer tulasī, flowers and sandalpaste, show dhenu mudra to make the water amṛta (nectar), show śaṅkhamudrā to purify and bring forth divine presence. "I meditate on the great śaṅkha called pāñcajanya. May the śaṅkha abhimānidēvatā (Lakṣmī) inspire my mind to adhere to the path of virtousness." After worshipping the śaṅkha abhimāni dēvatās, offer pūjā to the śaṅkha (dhyāyāmi ... gandha... puṣpa ...). Chant aṣṭhākṣarī eight times. On ēkādaśī, flowers and sandalpaste are offered only to the Lord, not to śaṅkha, kalaśa, Mukhyaprāṇa, Garuḍa, Śēṣa etc.

ओं भूर्भुवःस्वरोम् । (इति व्याहृत्या)

अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।
यः स्मरेत् पुण्डरीकाक्षं स बाह्याभ्यन्तरः शुचिः ।। (इति मन्त्रेण तुलसीदलेन शङ्खोदकं प्रतिमाः पूजासाधनानि आत्मानं च प्रोक्ष्य तज्जलं विसृज्य पुनर्जलं पूरयित्वा तुलसीदलं निक्षिप्य अष्टवारं मूलेन जप्त्वा समापयेत् ।

ōṃ bhūrbhuvaḥsvarōm. (iti vyāhṛtyā)

apavitraḥ pavitrō vā sarvāvasthāṃ gatōspi vā.
yaḥ smarēt puṇḍarīkākṣaṃ sa bāhyābhyantaraḥ śuciḥ. (iti mantrēṇa tulasīdalēna śaṅkhōdakaṃ pratimāḥ pūjāsādhanāni ātmānaṃ ca prōkṣya tajjalaṃ visṛjya punarjalaṃ pūrayitvā tulasīdalaṃ nikṣipya aṣṭavāraṃ mūlēna japtvā samāpayēt. Sprinkle water from the śaṅkha, with tulasī in hand, on the idols, pīṭha, flowers and all other pūjā items except the 'naivedya' preparations. Sprinkle the remaing water on yourself, clean the śaṅkha, pour fresḥ water into it, place tulasī and chant aṣṭhākṣarī eight times. (śaṅkha should be placed only on its pīṭha, not on the ground. The tip of the śaṅkha should have gold, silver and pearl. If not abhiṣēka should not be performed with the tip, but from the middle of the śaṅkha. Pūjā should not be performed to the Lord without śaṅkha, bell (ghaṇṭa), dīpa, gandha, tulasī. If done, such a pūjā will be considered a great sin. (śatāparādhastōtra)

कलशपूजा kalaśapūjā

(बृहत्कलशे पूर्णकुम्भे च चतुर्दिक्षु गन्धेनानुलिप्य वस्त्रशोधितमुदकं च सम्पूर्य, पूर्णकुम्भे गन्धोदकं तुलसीकाष्ठोदकं च संयोज्य, तुलसीदलं निक्षिप्य, कुम्भद्वयं हस्तेन स्पृष्ट्वा मन्त्रं जपेत् ।

(bṛhatkalaśē pūrṇakumbhē ca caturdikṣu gandhēnānulipya vastraśōdhitamudakaṃ ca sampūrya, pūrṇakumbhē gandhōdakaṃ tulasīkāṣṭhōdakaṃ ca saṃyōjya, tulasīdalaṃ nikṣipya, kumbhadvayaṃ hastēna spṛṣṭvā mantraṃ japēt. Make a square maṇḍala on the ground

with water starting from northeast and ending there. Place kalaśas from west to east. No.1 is bṛhatklaśa. It should contain water and tulasī. No.2 is pūrṇakumbha. Sandalpaste should be applied on all four sides of the two kalaśa. Touching the two kalaśas the following should be chanted.

कलशस्य मुखे विष्णुः कण्ठे रुद्रः समाश्रितः ।
मूले तत्र स्थितो ब्रह्मा मध्ये मातृगणाः स्मृताः ॥१ ॥
कुक्षौ तु सागराः सर्वे सप्तद्वीपा वसुन्धरा ।
ऋग्वेदोऽथ यजुर्वेदः सामवेदो ह्यथर्वणः ।
अङ्गैश्च सहिताः सर्वे कलशाम्बुसमाश्रिताः ॥२ ॥

kalaśasya mukhē viṣṇuḥ kaṇṭhē rudraḥ samāśritaḥ.
mūlē tatra sthitō brahmā madhyē mātṛgaṇāḥ smṛtāḥ.1.
kukṣau tu sāgarāḥ sarvē saptadvīpā vasundharā.
ṛgvēdōstha yajurvēdaḥ sāmavēdō hyatharvaṇaḥ.
aṅgaiśca sahitāḥ sarvē kalaśāmbusamāśritāḥ.2.

In the upper portion of the kalaśa resides Lord viṣṇu, in the neck śiva, at the base brahmā, in the middle mātṛkādēvatā, inside the kalaśa the seven seas, the earth containing the seven islands, the four vedas, ṣaḍaṅga. I prostrate before the gods begining with viṣṇu. I pray that five forms of Lord viṣṇu (Aniruddha, Pradyumna, Saṅkarśaṇa, Vāsudēva, Lakṣmīnārāyaṇa) and all holy waters including the gaṅgā be prsent in the kalaśa.

विष्ण्वादिकलशादेवताभ्यो नमः । (इति जप्त्वा) ओं अनिरुद्धाय नमः । ओं प्रद्युम्नाय नमः । ओं सङ्कर्षणाय नमः । ओं वासुदेवाय नमः । श्री लक्ष्मीनारायणाय नमः ।

गङ्गे च यमुने चैव गोदावरि सरस्वति ।
नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु ॥३ ॥
सर्वाभ्यः पीठदेवताभ्यो नमः ।
सहस्रार हुं फट् । । (इति सुदर्शनमन्त्रेण रक्षां कृत्वा)

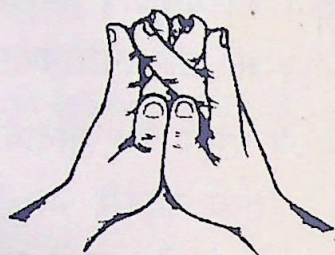
viṣṇvādikalaśadēvatābhyō namaḥ. (iti japtvā) ōṃ aniruddhāya namaḥ. ōṃ pradyumnāya namaḥ. ōṃ saṅkarṣaṇāya namaḥ. ōṃ vāsudēvāya namaḥ. śrī lakṣmīnārāyaṇāya namaḥ.
gaṅgē ca yamunē caiva gōdāvari sarasvati.
narmadē sindhu kāvēri jalēssmin sannidhiṃ kuru.3.
sarvābhyaḥ pīṭhadēvatābhyō namaḥ.
sahasrāra huṃ phaṭ. (iti sudarśanamantrēṇa rakṣāṃ kṛtvā)

निर्विषीकरणार्थं तार्क्ष्यमुद्रां, अमृतीकरणार्थं धेनुमुद्रां, पवित्रीकरणार्थं शङ्खमुद्रां, दिग्बन्धनार्थं गदामुद्रां, संरक्षणार्थं सुदर्शनमुद्रां च प्रदर्श्य ।

nirviṣīkaraṇārthaṃ tārkṣyamudrāṃ, amṛtīkaraṇārthaṃ dhēnumudrāṃ, pavitrīkaraṇārthaṃ śaṅkhamudrāṃ, digbandhanārthaṃ gadāmudrāṃ, saṃrakṣaṇārthaṃ sudarśanamudrāṃ ca pradarśya (See next page for Mudras)

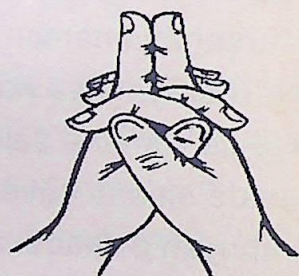
कलशे प्रदर्शनीया पञ्चमुद्राः

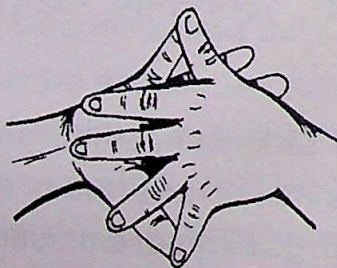
(निर्विषीकरणार्थं) तार्क्ष्यमुद्रा

tārkṣyamudrā

(अमृतीकरणार्थं) धेनुमद्रा

dhēnumudrā

(पवित्रीकरणार्थं) शङ्खमुद्रा

śaṅkhamudrā

(दिग्बन्धनार्थं) गदामुद्रा

gadāmudrā

(संरक्षणार्थं) सुदर्शनमुद्रा

sudarśanamudrā

Show garuḍamudrā to remove poison, if any, from the kalaśa water. Show dhēnumudrā to make the water nectar and śaṅkhamudrā to purify them. Show gadāmudrā to forestall any obstacles emanating from the eight directions. Show śaṅkhamudrā for protection. Perform pīṭha pūjā by worshipping all the pīṭha dēvatās.

मूलेन द्वादशवारं जप्त्वा, बृहत्कलशं स्पृष्ट्वा,

एकपञ्चाशद्वर्णानां चतुर्विंशतिमूर्तयः ।

आत्माद्या वासुदेवाद्या विश्वाद्या मत्स्यकच्छपौ ॥४ ॥

कोलो नृसिंहः सबटुर्जामदग्न्य रघूद्वहौ ।

वासिष्ठयादवौ कृष्णावात्रेयो बुद्धकल्किनौ ॥५ ॥

शिंशुमारश्चेति शतं कलाः कलशनामकाः ।

अजादिशिंशुमारान्तमूर्तिभ्यो नमः । ओं नमो नारायणाय ।

भगवन्नागच्छाऽऽगच्छ । सश्रीकं सपरिवारं अजादिशतकलासहितं श्रीलक्ष्मीनारायणं कलशमध्ये सूर्यमण्डलादावाहयामि ।

mūlēna dvādaśavāram japtvā, bṛhatkalaśam spṛṣṭvā,

ēkapañcāśadvarṇānām caturvimśatimūrtayaḥ.

ātmādyā vāsudēvādyā viśvādyā matsyakacchapau.4.

kōlō nṛsimhaḥ sabaṭurjāmadagnya raghūdvahau.

vāsiṣṭhayādavau kṛṣṇāvātrēyō buddhakalkinau.5.

śimśumāraścēti śatam kalāḥ kalaśanāmakāḥ.

ajādiśimśumārāntamūrtibhyō namaḥ. ōm namō nārāyaṇāya.

bhagavannāgacchāssgaccha. saśrīkam saparivāram

ajādiśatakalāsahitaṃ śrīlakṣmīnārāyaṇaṃ kalaśamadhyē sūryamaṇḍalādāvāhayāmi.

In the bṛhatkalaśa (No.1) invoke the 100 dēvatās beginning with 'aja' along with lakṣmīnārāyaṇa.

(पूर्णकुम्भं स्पृष्ट्वा) (pūrṇakumbhaṃ spṛṣṭvā) शिंशुमारादिभ्यो नमः । ओं नमो नारायणाय । भगवन्नागच्छाऽऽच्छ, शिंशुमारादिशतकलासहितं सश्रीकं सपरिवारं श्रीलक्ष्मीनारायणं कुम्भमध्ये सूर्यमण्डलादावाहयामि । śiṃśumārādibhyō namaḥ. ōṃ namō nārāyaṇāya. bhagavannāgacchāsscha. śiṃśumārādiśatakalāsahitaṃ saśrīkaṃ saparivāraṃ śrīlakṣmīnārāyaṇaṃ kumbhamadhyē sūryamaṇḍalādāvāhayāmi. In pūrṇakumbha (No.2) invoke Lord Śiṃśumāra and 100 dēvatās.

The 100 dēvatās are:

abhimāni dēvatā of the 51 akṣara (aja, ānanda, indra..etc), 24 forms of the Lord (kēśava, nārāyaṇa.. saṅkarṣaṇa, vāsudēva ....), four forms of the Lord viz., ātmā, antarātmā, paramātmā, jñānātmā, another four forms viz., vāsudēva, saṅkarṣaṇa, pradyumna, aniruddha, another four forms viz., viśva, taijasa, prājña, turya, ten forms begining with matsya, and three forms viz., dattātrēya, vēdavyāsa, śiṃśumāra. (In No.1 kalaśa invocation is from aja to Śiṃśumāra and in No.2 the reverse).

ओं नमो नारायणाय । स्वागतम् । स्थिरो भव । सन्निरुद्धो भव ।

सन्निहितो भव । संस्थापितो भव । सर्वाभ्यस्तत्त्वदेवताभ्यो नमः । (पञ्चाङ्गन्यासं च कृत्वा कलशौ स्पृष्ट्वा द्वादशवारं मूलेन जप्त्वा) ओं नमो नारायणाय । अर्घ्यं समर्पयामि । पाद्यं । आचमनं । मधुपर्कं । पुनराचमनं । स्नानं । वस्त्रं । विभूषणं । उपवीतं । आसनं । गन्धं । पुष्पं समर्पयामि । (मूलेन द्वादशवारं पुष्पाञ्जलिं कृत्वा) शिंशुमारादिभ्यो नमः ।

अथ धूपमाघ्रापयामि । दीपं दर्शयामि । नैवेद्यार्थे अमृतोपहारमहानैवेद्यं समर्पयामि । पुनर्धूपदीपौ । नीराजनं । छत्रचामराद्युपचारान् समर्पयामि । (द्वादशवारं अष्टाक्षरं जप्त्वा)

ōṃ namō nārāyaṇāya. svāgatam. sthirō bhava. sanniruddhō bhava. sannihitō bhava. saṃsthāpitō bhava. sarvābhyastattvadēvatābhyō namaḥ. (pañcāṅganyāsaṃ ca kṛtvā kalaśau spṛṣṭvā dvādaśavāraṃ mūlēna japtvā) ōṃ namō nārāyaṇāya. arghyaṃ samarpayāmi. pādyaṃ. ācamanaṃ. madhuparkaṃ. punarācamanaṃ. snānaṃ. vastraṃ. vibhūṣaṇaṃ. upavītaṃ. āsanaṃ. gandhaṃ. puṣpaṃ samarpayāmi. (mūlēna dvādaśavāraṃ puṣpāñjaliṃ kṛtvā) Śiṃśumārādibhyō namaḥ.

atha dhūpamāghrāpayāmi. dīpaṃ darśayāmi. naivēdyārthē amṛtōpahāramahānaivēdyaṃ samarpayāmi. punardhūpadīpau. nīrājanaṃ. chatracāmarādyupacārān samarpayāmi.

(dvādaśavāraṃ aṣṭākṣaraṃ japtvā)

The Lord is invoked twice and urged to descend from the

sūryamaṇḍala into the kalaśas. After showing the mudrā, chant aṣṭhākṣarī 12 times, after 'upacāra' (arghya, pādya, etc) to the Lord, chant aṣṭhākṣarī.

कलशः कीर्तिमायुश्च प्रज्ञां मेधां श्रियं भगम् ।
योग्यतां पापहानिं च पुण्यवृद्धिं च साधयेत् ।।६ ।।

kalaśaḥ kīrtimāyuśca prajñāṃ mēdhāṃ śriyaṃ bhagam.
yōgyatāṃ pāpahānimṃ ca puṇyavṛddhimṃ ca sādhayēt.6.

(इति प्रार्थ्य 'यस्य स्मृत्या' इत्युक्त्वा) अनेन कलशापूजाकरणेन भगवान् मध्वान्तर्गतः श्रीलक्ष्मीनारायणः प्रीयताम् ।
(iti prārthya 'yasya smṛtyā' ityuktvā) anēna kalaśapūjākaraṇēna bhagavān madhvāntargataḥ śrīlakṣmī nārāyaṇaḥ prīyatām. kalaśa pūjā ends with chanting 'kalaśakīrti..'

अर्घ्यादिपञ्च (षट्) पात्रपूजा arghyādipañca (ṣaṭ) pātrapūjā

ओं नारायणाय विद्महे वासुदेवाय धीमहि । तन्नो विष्णुः प्रचोदयात् ।
(इति मन्त्रेण पूर्वसंगृहीतार्घ्यपात्रपूरककलशस्थजलं प्रत्येकं अर्घ्यादिषट्पात्रेषु सम्पूर्य, वायव्ये अर्घ्यपात्रं, नैऋत्ये पाद्यपात्रं, ईशान्ये आचमनीयपात्रं, आग्नेये मधुपर्कपात्रं, मध्ये पुनराचमनीयपात्रं (स्नानीयपात्रं च) निक्षिपेत् ।

(क्रमेणार्घ्यादिषु पात्रेषु दानमुद्रां, अञ्जलिमुद्रां, गोकर्णमुद्रां, सूकरमुद्रां, हंसमुद्रां च प्रदर्श्य प्रत्येकं तेषु गन्धपुष्पादिकं समर्पयेत् ।)

ōṃ nārāyaṇāya vidmahē vāsudēvāya dhīmahi. tannō viṣṇuḥ pracōdayāt.

(iti mantrēṇa pūrvasaṅgṛhītārghyapātrapūrakakalaśasthajalaṃ pratyēkaṃ arghyādiṣaṭpātrēṣu sampūrya, vāyavyē arghyapātraṃ, nairṛtyē pādyapātraṃ, īśānyē ācamanīyapātraṃ, āgnēyē madhuparkapātraṃ, madhyē punarācamanīyapātraṃ (snānīyapātraṃ ca) nikṣipēt. (kramēṇārghyādiṣu pātrēṣu dānamudrāṃ, añjalimudrāṃ, gōkarṇamudrāṃ, sūkaramudrāṃ, haṃsamudrāṃ ca pradarśya pratyēkaṃ tēṣu gandhapuṣpādikaṃ samarpayēt.)

पञ्चामृतद्रव्यपूजा pañcāmṛtadravyapūjā

क्षीरे गोविन्दाय नमः । दध्नि वामनाय नमः । घृते विष्णवे नमः । मधुनि मधुसूदनाय नमः । शर्करायां अच्युताय नमः । फले नारायणायनमः । पञ्चामृतदेवताभ्यो नमः । तुलसीदलं समर्पयामि ।

kṣīrē gōvindāya namaḥ. dadhni vāmanāya namaḥ. ghṛtē viṣṇavē namaḥ. madhuni madhusūdanāya namaḥ. śarkarāyāṃ acyutāya namaḥ. phalē nārāyaṇāyanamaḥ.

pañcāmṛtadēvatābhyō namaḥ. tulasīdalaṃ samarpayāmi.

पीठपूजा pīṭhapūjā

१. ओं परदेवतायै नमः । २. ओं श्रीगुरुभ्यो नमः । ३. ओं सर्वदेवताभ्यो नमः । ४. ओं सर्वगुरुभ्यो नमः । ५. ओं गरुडाय नमः । ६. ओं

वेदव्यासाय नमः । ७. ओं दुर्गायै नमः । ८. ओं सरस्वत्यै नमः । ९. ओं धर्माय नमः । १०. ओं ज्ञानाय नमः । ११. ओं वैराग्याय नमः । १२. ओं ऐश्वर्याय नमः । १३. ओं अधर्माय नमः । १४. ओं अज्ञानाय नमः । १५. ओं अवैराग्याय नमः । १६. ओं अनैश्वर्याय नमः । १७. ओं परमपुरुषाय नमः । १८. ओं अधाररूपिण्यै शक्त्यै नमः । १९. ओं कूर्माय नमः । २०. ओं अनन्ताय नमः । २१. ओं पृथिव्यै नमः । २२. ओं क्षीरसागराय नमः । २३. ओं श्वेतद्वीपाय नमः । २४. ओं महते दिव्यरत्नमण्टपाय नमः । २५. ओं पं पद्माय नमः । २६. ओं अं अर्कमण्डलाय नमः । २७. ओं उं सोममण्डलाय नमः । २८. ओं मं वह्निमण्डलाय नमः । २९. ओं सं सत्वाभिमानिन्यै श्रियै नमः । ३०. ओं रं रजोभिमानिन्यै भूम्यै नमः । ३१. ओं तं तमोभिमानिन्यै दुर्गायै नमः । ३२. ओं आत्मने नमः । ३३. ओं अन्तरात्मने नमः । ३४. ओं परमात्मने नमः । ३५. ओं ज्ञानात्मने नमः । ३६. ओं विमलायै नमः । ३७. ओं उत्कर्षिण्यै नमः । ३८. ओं ज्ञानायै नमः । ३९. ओं क्रियायै नमः । ४०. ओं योगायै नमः । ४१. ओं प्रह्व्यै नमः । ४२. ओं सत्यायै नमः । ४३. ओं ईशानायै नमः । ४४. ओं अनुग्रहायै नमः । ४५. ओं भगवतः श्रीलक्ष्मीनारायणस्य योगपीठात्मने श्रीमदनन्ताय नमः । ओं सर्वाभ्यः पीठदेवताभ्यो नमः । (इत्येकं मन्त्रमुच्चार्य पीठे उक्ततत्तत्स्थानेषु भावयेत् ।)

1. ōṃ paradēvatāyai namaḥ. 2. ōṃ śrīgurubhyō namaḥ. 3. ōṃ sarvadēvatābhyō namaḥ. 4. ōṃ sarvagurubhyō namaḥ. 5. ōṃ garuḍāya namaḥ. 6. ōṃ

vēdavyāsāya namaḥ. 7. ōṃ durgāyai namaḥ. 8. ōṃ sarasvatyai namaḥ.9. ōṃ dharmāya namaḥ. 10. ōṃ jñānāya namaḥ. 11. ōṃ vairāgyāya namaḥ. 12. ōṃ aiśvaryāya namaḥ. 13. ōṃ adharmāya namaḥ. 14. ōṃ ajñānāya namaḥ. 15. ōṃ avairāgyāya namaḥ. 16. ōṃ anaiśvaryāya namaḥ. 17. ōṃ paramapuruṣāya namaḥ. 18. ōṃ adhārarūpiṇyai śaktyai namaḥ. 19. ōṃ kūrmāya namaḥ. 20. ōṃ anantāya namaḥ. 21. ōṃ pṛthivyai namaḥ. 22. ōṃ kṣīrasāgarāya namaḥ. 23. ōṃ śvētadvīpāya namaḥ. 24. ōṃ mahatē divyaratnamaṇṭapāya namaḥ. 25. ōṃ paṃ padmāya namaḥ. 26. ōṃ aṃ arkamaṇḍalāya namaḥ. 27. ōṃ uṃ sōmamaṇḍalāya namaḥ.28. ōṃ maṃ vahnimaṇḍalāya namaḥ. 29. ōṃ saṃ satvābhimāninyai śriyai namaḥ. 30. ōṃ raṃ rajōbhimāninyai bhūmyai namaḥ. 31. ōṃ taṃ tamōbhimāninyai durgāyai namaḥ. 32. ōṃ ātmanē namaḥ. 33. ōṃ antarātmanē namaḥ. 34. ōṃ paramātmanē namaḥ. 35. ōṃ jñānātmanē namaḥ. 36. ōṃ vimalāyai namaḥ. 37. ōṃ utkarṣiṇyai namaḥ. 38. ōṃ jñānāyai namaḥ. 39. ōṃ kriyāyai namaḥ. 40. ōṃ yōgāyai namaḥ. 41. ōṃ prahvyai namaḥ. 42. ōṃ satyāyai namaḥ. 43. ōṃ īśānāyai namaḥ. 44. ōṃ anugrahāyai namaḥ. 45. ōṃ bhagavataḥ śrīlakṣmīnārāyaṇasya yōgapīṭhātmanē śrīmadanantāya namaḥ. ōṃ sarvābhyaḥ pīṭhadēvatābhyō namaḥ. (ityēkaṃ mantramuccārya pīṭhē uktatattatsthānēṣu bhāvayēt.)

Meditate on the paradēvatā (Lord viṣṇu) at the centre of

the pīṭha. On th left side of the pīṭha, meditate on vāyu who is the lōkaguru. O the right side Brahma, śiva and all dēvatā. On the left side again, meditate on Sanaka, Sanandana ṛṣi who are our guru. At the four corners of the base of pīṭha invoke garuḍa (southeast-āgnēya), Vēdavyāsa (Southwest-nairutya), Durgā (Northwest-vāyavya), and Sarasvatī (Northeast-īśānya). In the four corners of the upper portion of the pīṭha, invoke dharmādhipati Yama (southeast), jñānādhipati Vāyu (southwest), vairāgyādhipati Rudra (Northwest), aiśvaryādhipati indra (northeast). Again, in the upper portion invoke adharmādhipati Nirti (east), ajñānādhipati Durgā (south),avairāgyādhipati Kāma (west), anaiśvaryādhipati (north). Below the pīṭha, visualise the brahmāṇḍa. At the base of the brahmāṇḍa is the Paramapuruṣa Nārāyaṇa who holds the brahmāṇḍa on His head. Above Him is the ādhāraśakti lakṣmī. Above Her is Viṣṇukūrma. Above viṣṇukūrma is Vāyukūrma. On top of the tail of Vāyukūrma rests ādiśēṣa. On the hood of ādiśēṣa is prakṛtyabhimāni bhūmi. In the bhūmi (earth) is kṣīrasāgarābhimāni varuṇa. In this sāgara is śvētadvīpa which is a form of lakṣmī. In this dvīpa is a ratnamaṇṭapa which is a form of lakṣmī. In this maṇṭapa meditate on the pīṭha. In this pīṭha, there is the six-petalled lotus which is the form of lakṣmī. In this lotus, invoke sūrya as light form in the front petal to the right of the Lord and candra in the front petal to the left of the Lord. In the central petal at the front invoke

agnimaṇḍala. At the back of the Lord, invoke sattvābhimāni śrīdēvi in the left petal, rajōbhimānibhūdēvi in the right petal, and tamōbhimānidurgā in the central petal. At the four corners of the lotus, invoke ātmā, antarātmā, paramātmā,jñānātmā in clockwise direction. Above this lotus is a eight petalled lotus which is a form of lakṣmī. In this lotus, starting from east invoke catra, cāmara, vyajana, darpaṇa, gāna, nṛtya, vādyā, stōtra as performed by vimalā, utkarṣiṇī, jñānā, kriyā, yōgā, pṛthvī, satyā, īśānā (eight śakti) in the eight directions. In the middle of this lotus, invoke anugrahaśakti who is the asana of Lord viṣṇu. Above this śakti is Lord śēṣa who is the yōgapīṭha of Lord viṣṇu. Following this concept in mind, perform pīṭha pūjā.

आवाहनम् āvāhanam

(अञ्जलौ तुलसीपुष्पाणि गृहीत्वा, 'उद्यद्भास्वदिति' हृदि स्थितं परमात्मानं ध्यात्वा) ओं प्रसीद भगवन् आगच्छाऽऽगच्छ । भगवन्तं सश्रीकं सपरिवारं श्रीलक्ष्मीनारायणं मम हृत्कमलात् प्रतिमायां आवाहयामि ।

(añjalau tulasīpuṣpāṇi gṛhītvā, 'udyadbhāsvaditi' hṛdi sthitaṃ paramātmānaṃ dhyātvā) ōṃ prasīda bhagavan āgacchā ss gaccha. bhagavantaṃ saśrīkaṃ saparivāraṃ śrīlakṣmīnārāyaṇaṃ mama hṛtkamalāt pratimāyāṃ āvāhayāmi.

Meditate on the Lord in your heart and perform ṣōḍaśōpacārapūjā mentally. Visualise the Lord coming up

through the suṣumnānāḍi to the 'brahmarandhra' on the crown of the head and coming out through the left nostril on the palms of your hands (añjanamudrā). Invoke the Lord's presence in the tulasī and flower in your hands. Offering this tulasī to the idol on the pīṭha, imagine that the Lord you have invoked and the Lord on the pīṭha are one. Recite the first 'ṛk' (Stanza) of puruṣasūkta. Then chant ' ātmā dēvānām..'.

ओं नमो नारायणाय ओं ।

ओं सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥१ ॥
ओं नमो नारायणाय ओं ।
ओं आत्मा देवानां भुवनस्य गर्भो यथावशं चरति देव एषः । घोषा इदस्य शृण्विरे न रूपं तस्मै वाताय हविषा विधेम ॥ओं ॥ (इत्यावाहनमुद्रयाऽऽवाह्य प्रतिमायां तुलसीदलं समर्पयेत् ।)

ōṃ namō nārāyaṇāya ōṃ.
ōṃ sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt. sa bhūmiṃ viśvatō vṛtvā$_{s}$tyatiṣṭhaddaśāṅgulam.
ōṃ namō nārāyaṇāya ōṃ. ōṃ ātmā dēvānāṃ bhuvanasya garbhō yathāvaśaṃ carati dēva ēṣaḥ. ghōṣā idasya śṛṇvirē na rūpaṃ tasmai vātāya haviṣā vidhēma.ōṃ. (ityāvāhanamudrayā$_{ss}$vāhya pratimāyāṃ tulasīdalaṃ

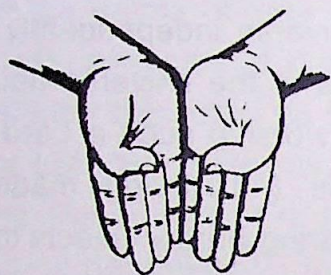
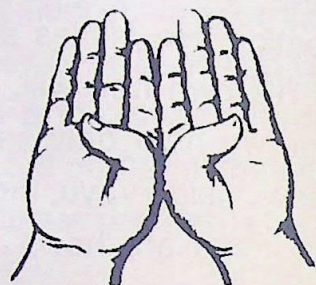
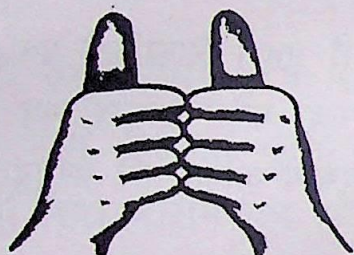
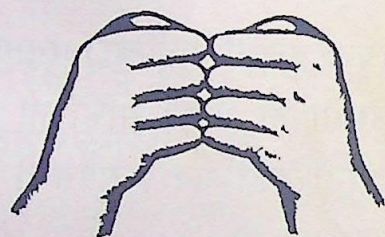
samarpayēt.)

Viṣṇu is the Lord of all dēvatās, He is the source of all creation, He moves all over the universe independently, on His own free will. All the sounds in the universe hail Him, we hear only such sounds. I worship such a Lord, who is inside vāyu, through the 'havis'. (All offerings made in a 'homa' are 'havis'. The act of offering worthy objects to the Lord, with the concept that such objects no longer belong to us, is 'hōma')

(पुनः तुलसीं गृहीत्वा) स्वागतम् । स्थिरो भव । आवाहितो भव । संस्थापितो भव । सन्निहितो भव । सन्निरुद्धो भव । सम्मुखो भव । अवगुण्ठितो भव । सुप्रसन्नो भव । (इत्युच्चार्य आवाहनादि षण्मुद्राः प्रदर्शयेत् ।)

सर्वाभ्यस्तत्त्वदेवताभ्यो नमः । सर्वाभ्यो मातृकादेवताभ्यो नमः । (ऋष्यादीनुच्चार्य, वर्णन्यास-पञ्चाङ्गन्यासौ विधाय 'उद्यद्भास्वत्' इति ध्यात्वा, द्वादशवारं प्रतिमायां शालग्रामे च मूलमन्त्रं जपेत् ।)

(punaḥ tulasīṃ gṛhītvā) svāgatam. sthirō bhava. āvāhitō bhava. saṃsthāpitō bhava. sannihitō bhava. sanniruddhō bhava. sammukhō bhava. avaguṇṭhitō bhava. suprasannō bhava. (ityuccārya āvāhanādi ṣaṇmudrāḥ pradarśayēt.) sarvābhyastattvadēvatābhyō namaḥ. sarvābhyō mātṛkādēvatābhyō namaḥ. (ṛṣyādīnuccārya, varṇanyāsa-pañcāṅganyāsau vidhāya 'udyadbhāsvat' iti dhyātvā,

आवाहनादिमुद्राः

१.आवाहितो भव

२.संस्थापितो भव

३.सन्निहितो भव

४.सन्निरुद्धो भव

५.सम्मुखो भव

६.अवगुण्ठितो भव

७.सुप्रसन्नो भव

dvādaśavāram pratimāyām śālagrāmē ca mūlamantram japēt.)

Offer 'svāgata' to the Lord, show (āvāhanādimudrā) six mudrās, worship the tattva and mātṛkā dēvatā, touch the idols and sālagrāma, mention the ṛṣi, chandas, dēvatā of aṣṭhākṣarī, perform varṇanyāsa and aṅganyāsa, recite udyadbhāsvat .. (dhyānaślōka of aṣṭhākṣarī) and chant aṣṭhākṣarī 10 times. Then pray to the Lord:

भो स्वामिन् जगतां नाथ यावत् पूजावसानकम् ।
तावत् सम्प्रीतिभावेन बिम्बेऽस्मिन् संस्थितो भव ॥

bhō svāmin jagatām nātha yāvat pūjāvasānakam.
tāvat samprītibhāvēna bimbē'smin samsthitō bhava.

"Lord Jagannātha! Do reside in the idol I am worshipping till the pūjā is over", and offer a tulasī to the Lord. Since the Lord is ever present in sālagrāma, āvāhana is not necessary for it. (iti prārthya tulasīdalam samarpayēt.)

अभिषेकः abhiṣēkaḥ

ओं नमो नारायणाय अर्घ्यं समर्पयामि । ओं नारायणाय विद्महे वासुदेवाय धीमहि । तन्नो विष्णुः प्रचोदयात् । (इत्युक्त्वा) ओं पाद्यं समर्पयामि । आचमनं । मधुपर्कं । पुनराचमनं समर्पयामि ।

ōm namō nārāyaṇāya arghyam samarpayāmi. ōm nārāyaṇāya vidmahē vāsudēvāya dhīmahi. tannō viṣṇuḥ pracōdayāt. (ityuktvā) ōm pādyam samarpayāmi. ācamanam. madhuparkam. punarācamanam

samarpayāmi. Then offer arghya, pādya, ācamana, madhuparka, punarācamana, to the Lord with water filled in the śaṅkha.

ओं शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् । ओम् शान्तिः शान्तिः शान्तिः । ओं सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै । ओं शान्तिः शान्तिः शान्तिः ।

अग्निमीळ इति नवर्चस्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । गायत्री छन्दः । अग्निर्देवता ।

ओं अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ।१ ।
अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत ।
स देवाँ एव वक्षति ।२ ।
अग्निना रयिमश्नवत् पोषमेव दिवेदिवे ।

यशसं वीरवंत्तमम् ।३ ।
अग्ने यं यज्ञमंध्वरं विश्वतः परिभूरसिं ।
स इद् देवेषुं गच्छति ।४ ।
अग्निर्होता कविक्रतुः सत्यश्चित्रश्रंवस्तमः ।
देवो देवेभिरागंमत् ।५ ।
यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसिं ।
तवेत् तत् सत्यमंङ्गिरः ।६ ।
उपं त्वाग्ने दिवे दिंवे दोषां वस्तर्धिया वयम् ।
नमो भरंन्त एमंसि ।७ ।
राजंन्तमध्वराणां गोपामृतस्य दीदिंविम् ।
वर्धमानं स्वे दमें ।८ ।
स नः पितेवं सूनवेऽग्ने सूपायनो भंव ।
स चं स्वा नः स्वस्तयें ।९ ।

ओं इषे त्वोर्जे त्वां वायवंः स्थोपायवंः स्थ देवो वंः सविता प्रार्पयतु श्रेष्ठंतमाय कर्मण आप्यांयध्वमघ्निया देवभागमूर्जस्वतीःपयंस्वतीः प्रजावंतीरनमीवा अंयक्ष्मा मा वंः स्तेन ईशत माऽघशं॑सो रुद्रस्यं हेतिः परिं वो वृणक्तु ध्रुवा अस्मिन् गोपंतौ स्यात बह्वीर्यजंमानस्य पशून् पांहि ।

ओं अग्न आयांहि वीतयें गृणानो हव्यदांतये ।

निहोता सत्सि बर्हिषि ।

ओं शं नो देवीरभिष्टय आपो भवन्तु पीतये ।
शं योरभि स्रवन्तु नः ।

आप्यायस्व गौतमो राहूगणः । पवमानः सोमो गायत्री ।
ओं आप्यायस्व समेतु ते विश्वतः सोम वृष्ण्यम् ।
भवा वाजस्य संगथे । इति क्षीरेणाभिषिच्य,

दधिक्राव्णो गौतमो वामदेवो दधिक्राः अनुष्टुप् ।
दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः ।
सुरभि नो मुखा करत् प्रणआयूंषि तारिषत् ॥ इति दधिना,

घृतं मिमिक्षे शौनको गृत्समदः स्वाहाकृतयस्त्रिष्टुप् ।
घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतम्वस्य धाम ।
अनुष्वधमावह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम् ॥ इत्याज्येन,

मधुवातेति तृचस्य गौतमो राहूगणो विश्वेदेवा गायत्री ।
मधु वाता ऋतायते मधुक्षरन्ति सिन्धवः । माध्वीर्नः सन्त्वोषधीः ॥

मधु नक्तमुतोषसो मधुमत् पार्थिवं रजः । मधु द्यौरस्तु नः पिता ॥

मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः । माध्वीर्गावो भवन्तु नः ॥ इति मधुना

स्वादुः पवस्व वेनो भार्गवः पवमानः सोमो जगती ।

स्वादुः पवस्व दिव्याय जन्मने

स्वादुरिन्द्राय सुहवीतुनाम्ने ।

स्वादुर्मित्राय वरुणाय वायवे

बृहस्पतये मधुमाँ अदाभ्यः । इति शर्करेण

याःफलिनीरित्यस्या आथर्वणो भिषगोषधयोऽनुष्टुप् ।

याः फलिनीर्या अफला अपुष्पा याश्च पुष्पिणीः ।

बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वंहसः । इति फलोदकेन अभिषिच्य

(इति अर्घ्यादिपात्रेण अभिषिच्य, 'शं नो मित्रः शं ', 'अग्निमीळे', 'इषेत्वोर्जेत्वा', 'अग्न आयाहि वीतये ', इत्यादि सूक्तैः 'आप्यायस्व समे तु ते ' इत्यादि पञ्चामृतसूक्तैश्च बृहत्कलशोदकं शङ्खेन अभिषिच्य, 'आपोहिष्ठा' इति मन्त्रेण तुलसीदलेन पूर्णकुम्भजलेन प्रतिमां प्रोक्ष्य,

śaṃ nō mitraḥ śaṃ varuṇaḥ. śaṃ nō bhavatvaryamā. śaṃ na indrō bṛhaspatiḥ. śaṃ nō viṣṇururukramaḥ. namō brahmaṇē. namastē vāyō. tvamēva pratyakṣaṃ brahmāsi. tvamēva pratyakṣaṃ brahma vadiṣyāmi. ṛtaṃ vadiṣyāmi. satyaṃ vadiṣyāmi. tanmāmavatu. tadvaktāramavatu. avatu mām. avatu vaktāram. ōm śāntiḥ śāntiḥ śāntiḥ. ōṃ saha nāvavatu. saha nau bhunaktu. saha vīryaṃ karavāvahai. tējasvi nāvadhītamastu. mā vidvaṣāvahai. ōṃ śāntiḥ śāntiḥ śāntiḥ.

agnimūḷa iti navarcasya sūktasya vaiśvāmitrō madhucchandā ṛṣiḥ. gāyatrī chandaḥ. agnirdēvatā.

agnimīḷē purōhitaṃ yajñasya dēvamṛtvijam.
hōtāraṃ ratnadhātam.1.
agniḥ pūrvēbhirṛṣibhirīḍyō nūtanairuta.
sa dēvām̐ ēva vakṣati.2.
agninā rayimaśnavat pōṣamēva divēdivē.
yaśasaṃ vīravattamam.3.
agnē yaṃ yajñamadhvaraṃ viśvataḥ paribhūrasi.
sa id dēvēṣu gacchati.4.
agnirhōtā kavikratuḥ satyaścitraśravastamaḥ.
dēvō dēvēbhirāgamat.5.
yadaṅga dāśuṣē tvamagnē bhadraṃ kariṣyasi.
tavēta tat satyamaṅgiraḥ.6.
upa tvāgnē divē divē dōṣā vastardhiyā vayam.
namō bharanta ēmasi.7.
rājantamadhvarāṇāṃ gōpāmṛtasya dīdivim.

vardhamānaṃ svē damē.8.
sa naḥ pitēva sūnavē_sgnē sūpāyanō bhava
sa ca svā naḥ svastayē.9.

iṣē tvōrjē tvā vāyavaḥ sthōpāyavaḥ stha dēvō vaḥ savitā prārpayatu śrēṣṭhatamāya karmaṇa āpyāyadhvamaghniyā dēvabhāgamūrjasvatīpayasvatīḥ prajāvatīranamīvā ayakṣmā mā vaḥ stēna īśata mā_sghaśaṃsō rudrasya hētiḥ pari vō vṛṇaktu dhruvā asmin gōpatau syāta bahvīryajamānasya paśūn pāhi.

agna āyāhi vītayē gṛṇānō havyadātayē. nihōtā satsi barhiṣi.

śaṃ nō dēvīrabhiṣṭaya āpō bhavantu pītayē. śaṃ yōrabhi sravantu naḥ.
āpyāyasva gōtamō rāhūgaṇaḥ. pavamānaḥ sōmō gayatrī.
āpyāyasva samētu tē viśvataḥ sōma vṛṣṇyam. bhavā vājasya saṅgathē. iti kṣīrēṇa abhiśicya
dadhikrāvṇō gautamō vāmadēvō dadhikrāvāḥ anuṣṭup.
dadhikrāvṇō akāriṣaṃ jiṣṇōraśvasya vājinaḥ.
surabhi nō mukhā karat praṇaāyūṃṣi tāriṣat. iti dadhinā
ghṛtaṃ mimikṣē śaunakō gṛtsamadaḥ svāhākṛtayastriṣṭup.
ghṛtaṃ mimikṣē ghṛtamasya yōnirghatē śritō ghṛtamvasya dhāma.
anuṣvadhamāvaha mādayasva svāhākṛtaṃ vṛṣabha vakṣi havyam. ityājyēna
madhuvātēti tṛcasya gōtamō rāhūgaṇō viśvēdēvā gāyatrī.

madhu vātā ṛtāyatē madhukṣaranti sindhavaḥ. mādhvīrnaḥ santvōṣadhīḥ.
madhu nakkamutōṣasō madhumat pārthivaṃ rajaḥ. madhu dyaurastu naḥpitā.
madhumānnō vanaspatirmadhumām̐ astu saryaḥ. mādhvīrgāvō bhavantu naḥ. iti madhunā
svāduḥ pavasva vēnō bhārgavaḥ pavamānaḥ sōmō jagatī. svāduḥ pavasya divyāya janmanē svādurindrāya sahavītunāmnē.
svādurmitrāya varuṇāya vāyavē bṛhaspatayē madhumām̐ adābhyaḥ. iti śarkarēṇa
yāḥphalīnīritayasyā ātharvaṇō bhiṣagōṣadhayōsnuṣṭup. yāḥ phalinīryā aphalā apuṣpā yāśca puṣpiṇīḥ. bṛhaspatiprasūtāstā nō muñcantvaṃhasaḥ. iti aphalōdakēna abhiśicya

Shanna Sukta

1.May Mitra, Varuna, Aryama, Indra, Brihaspathi, and Vishnu of the incarnation of Trivikrama give us happiness. Salutations to Chaturmukha Brahma, salutations to Mukhyaprana. With your five Prana Roopa, you are perceptible to the senses and you are the perceivable representation (or form) of the Lord. I hail you as the visible Lord (Pratyaksha Parabrahma). I hail you as the embodiment of knowledge and as the knowledgeable creator and controller of the world. May this invocation protect me. May it protect my Guru also. May the Adhyatmika (God's Anga), Adhyatmika (Angas of 25 Tattvabhimani Devatas) and Adhibhouthika (created by this world) problems be get rid of.

2.Sahana Vavatu: May the invocations and praise of the Lord protect us both (Guru and Shishya). May it give happiness to both

of us. We sit together to drive away ignorance. May our study bear fruit. May we not hate each other. May the three types of problems be got rid of.

(Rig Veda) Being inside the Ritvija and making them perform homas, the Paramatma by the name of Agni and who is the Antharyami of Agnideva and who has boundless happiness is dear to us and is our Lord. I first praise that Lord who is the Sarvottama. Being inside the Indriyabhimani Devata, and making them perform the Jnana Yajna, He makes us enjoy the worldly pleasures through the sensory organs. I hail Him who is the Lord of my body.

He is the fit person to be hailed by the men of the past, present and future. He is the one who brings forth the Devata during Yajna. In the Jnana Yajna He makes the Indriyabhimani Devata help our effort. He is the one who gives us Jnana, Bhakti, Vairagya through the Indriyabhimani Devatas. We obtain knowledge, cattle wealth and money only through Him. Such wealth increases day by day, it does not decrease. We obtain children and fame only because of Him.

Oh Agnideva (Paramatma by the name of Agni)! In the Yajna protected by you, the offerings reach the Devata. In the Jnana Yajna protected by you, the all devatas are perceivable to our mind.

This Agnideva is present in the lotus (those who perform homa). He is omniscient, full of good qualities and the first among those of great fame. He comes along with the devatas, to partake of the yajna. He is present with the devatas in our body to help us partake of the essence of the Jnana Yajna.

Oh Agnideva! Born of Angirasa! The inspirer of all living beings! If you wish to bestow success on your devotee, such a wish never becomes unfulfilled.

You are the Lord of the Yajna. You are protector of knowledge.

You glow in the three words (Shvethadveepa, Ananthasana, Vaikunta) and in our hearts. Though we are deficient in knowledge, we constantly praise you and surrender to you.

Oh Agnideva! Just as father protect the son, may you also take us under you wings, protect us and give us happiness!

(Yajur Veda)

Oh Lord Hari, Antharyami of the Phalasha Samith (a type of thig used in homa)! Please bestow on the world milk, curd, foodgrains in abundance. Oh cows! May all of you go the forest, eat grass to your heart's content and come back in the evening. Vayudeva is protecting you. Oh cows! Since you too contribute significantly to noble acts such as yajna, may Suryanthargata Narayana lead you to places where grass grows in abundance. May you fill your body with enough milk which is fit for offering to the Lord. May you eat grass in abundance and yield milk in large quantities. May your number increase. Let not any disease afflict you. Let not any thief abduct you. Let not any wild animal attack you. Let not Rudra's weapons touch you. May you grow in number and find lasting place in the house of devotees of Lord Hari. Oh Lord Hari, Antaryami of Phalasha Samith! May you keep a watch on the cattle and protect them from danger.

Sama Veda

Oh Narayana of the name of Agni! Please come to the Yajna Mantapa to partake of the 'havis' and distribute it among the other Devas. I shall praise you. You have given us the power to enjoy the pleasure of the senses through the various organs, please come and sit on the Darbhasana.

Atharvana Veda

May water give us pleasure. May it become fit for worship of the Lord and for drinking. Destroying the diseases in our body and preventing diseases from afflicting us, may water flow towards us.

(iti arghyādipātrēṇa abhiṣicya, 'śaṃ nō mitraḥ śaṃ ', 'agnimīlē ', 'iṣētvōrjētvā', 'agna āyāhi vītayē ', ityādi sūktaiḥ 'āpyāyasva samē tu tē ' ityādi pañcāmṛtasūktaiśca bṛhatkalaśōdakaṃ śaṅkhēna abhiṣicya, 'apōhiṣṭhā' iti mantrēṇa tulasīdalēna pūrṇakumbhajalēna pratimāṃ prōkṣya,

Chanting 'śannō mitra' perform abhiṣēka with bṛhatkalaśa water through śaṅkha. If the idol is bigger in size than the thumb, sprinkle pūrṇakumbha water on it with tulasī in hand, chanting 'āpōhiṣṭhā' mantra. For smaller idols and sālagrāma, perform abhiṣēka directly from pūrṇakumbha, with ghaṇṭāmaṇi in the left hand.

घण्टानादपुरस्सरं पुरुषसूक्तेन पूर्णकुम्भेनैव महाभिषेकं कुर्यात् ।)
ghaṇṭānādapurassaraṃ puruṣasūktēna
pūrṇakumbhēnaiva mahābhiṣēkaṃ kuryāt.)

पुरुषसूक्तम् puruṣasūktam

सहस्रशीर्षेति षोडशर्चस्य सूक्तस्य नारायण ऋषिः । अनुष्टुप् छन्दः । अन्त्यायास्त्रिष्टुप् । परमपुरुषो देवता । अभिषेके विनियोगः ।

ओं सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥१ ॥
पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥२ ॥
एतावानस्य महिमाऽतो ज्यायांश्च पूरुषः ।

पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥३ ॥
त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः ।
ततो विष्वङ्व्यक्रामत्साशनानशने अभि ॥४ ॥
तस्माद्विराळजायत विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥५ ॥॥१ ॥
यत् पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥६ ॥
तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या ऋषयश्च ये ॥७ ॥
तस्माद्यज्ञात् सर्वहुतः सम्भृतं पृषदाज्यम् ।
पशूंस्तांश्चक्रे वायव्यानारण्यान् ग्राम्याश्चये ॥८ ॥
तस्माद्यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥९ ॥
तस्मादश्वा अजायन्त ये के चोभयादतः ।
गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥१०॥२॥
यत्पुरुषं व्यदधुः कतिधाव्यकल्पयन् ।
मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥११ ॥
ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥१२ ॥

चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥१३ ॥
नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात् तथा लोकाँ अकल्पयन् ॥१४
सप्तास्यासन्परिधयस्त्रिः सप्त समिधः कृताः ।
देवा यद्यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ॥१५ ॥
यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः
।ओं । ॥१६ ॥ ॥३ ॥

ōṃ sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt.
sa bhūmiṃ viśvatō vṛtvā ˢtyatiṣṭhaddaśāṅgulam.1.
puruṣa ēvēdaṃ sarvaṃ yadbhūtaṃ yacca bhavyam.
utāmṛtatvasyēśānō yadannēnātirōhati.2.
ētāvānasya mahimā ˢtō jyāyāṃśca pūrūṣaḥ.
pādō ˢsya viśvā bhūtāni tripādasyāmṛtaṃ divi.3.
tripādūrdhva udaitpuruṣaḥ pādō ˢsyēhābhavat punaḥ.
tatō viśvaṅvyakrāmatsāśanānaśanē abhi.4.
tasmādvirāḷhajāyata virājō adhi pūruṣaḥ.
sa jātō atyaricyata paścādbhūmimathō puraḥ.5. .1.
yat puruṣēṇa haviṣā dēvā yajñamatanvata.
vasantō asyāsīdājyaṃ grīṣma idhmaḥ śaraddhaviḥ.6.
taṃ yajñaṃ barhiṣi praukṣan puruṣaṃ jātamagrataḥ.
tēna dēvā ayajanta sādhyā ṛṣayaśca yē.7.

tasmādyajñāt sarvahutaḥ sambhṛtaṃ pṛṣadājyam.
paśūṃstāṃścakrē vāyavyānāraṇyān grāmyāścayē.8.
tasmādyajñāt sarvahuta ṛcaḥ sāmāni jajñirē.
chandāṃsi jajñirē tasmādyajustasmādajāyata.9.
tasmādaśvā ajāyanta yē kē cōbhayādataḥ.
gāvō ha jajñirē tasmāttasmājjātā ajāvayaḥ.10. .2.
yatpuruṣaṃ vyadadhuḥ katidhāvyakalpayan.
mukhaṃ kimasya kau bāhū kā urū pādā ucyētē.11.
brāhmaṇō$_s$sya mukhamāsīdbāhū rājanyaḥ kṛtaḥ.
urū tadasya yadvaiśyaḥ padbhyāṃ śūdrō ajāyata.12.
candramā manasō jātaścakṣōḥ sūryō ajāyata.
mukhādindraścāgniśca prāṇādvāyurajāyata.13.
nābhyā āsīdantarikṣaṃ śīrṣṇō dyauḥ samavartata.
padbhyāṃ bhūmirdiśaḥ śrōtrāttathā lōkāṃ̐ akalpayan.14.
saptāsyāsanparidhayastriḥ sapta samidhaḥ kṛtāḥ.
dēvā yadyajñaṃ tanvānā abadhnan puruṣaṃ paśum.15.
yajñēna yajñamayajanta dēvā -
stāni dharmāṇi prathamānyāsan.
tē ha nākaṃ mahimānaḥ sacanta
yatra pūrvē sādhyāḥ santi dēvāḥ.ōṃ. .16. .3.

Meaning of Purusha Sukta

(Lord Narayana, the 'Parama Purusha' is the real Purusha. The 'Purusha Sukta' seeks to highlight the 'Jnananandamaya Sharira' of Lord Narayana. Since this Sukta extols the 'Paramapurusha' it is called 'Purusha Sukta'. Vishnu is called 'Purusha' because He is omnipresent. This Sukta contains details of the Viratroopa (Vishwaroopa) of the 'Purusha'. 'Antaryami Narayana' is the Rishi for this Mantra. Narayana called by the name 'Purusha' is the

Devata. The first fifteen Mantras (Stanzas) are in Anustup Chandas (Meter). The sixteenth is in Tristup Chandas.)

1.This Purusha has thousands of heads, eyes, legs. His infinite qualities are His body parts / features. He and His body parts are non-different. He is full of Jnana, so is His body. He outshines even Goddes Rama (Lakṣmī), who is in change of Prakri i, in terms of place, time and qualities and is thousand-fold superior to her.

2.This Purusha transcends in terms of place, time, and qualities the Brahmanda of the past, of the future and the present. Not only those in bondage, even the liberated are under His control. The fact that He controls the jivas facing death is proof that He also controls those who have died and attained liberation. If He is not the Lord of those liberated, He cannot grant liberation to those in samsara.

3.All these great qualities are applicable only to this Purusha since He alone is the Sarvottama Tattva. His greatness cannot be adequately described. However much He is praised, the qualities yet to be extolled remain in abundance. All the moving and non-moving objects in this world are very small compared to Him. They are insignificant compared to His greatness. His Narayana, Vasuḍeva, Vaikunta forms are present in Shwetadveepa, Ananthasana, and Vaikunta respectively in all their glory.

4.This Purusha, who is sustaining the above mentioned three Lokas (Shwethadveepa.), controls and fills the entire universe th ough His Antaryami form. Such a Lord, who is present everywhere, enters the heart of all beings through His Amsha Roopa and is present as the Bimba Roopa in all the sentient beings who are inferior to Him. Like those in bondage, even the liberated are His Pratibimba (reflection). He is the bimba form of all.

5.This Brahmanda is born out of Him, from Brahmanda, Chaturmukha Brahma is born. From Brahma, Rudra is born. Brahma became the Jeevottama as he was the first to be created by the Lord. Brahma, born out of the Brahmanda, transcends it and, lords over all the lokas.

6.All the Devatas worshipped Lord Narayana through a 'Manasa Yajna'. In this Yajna, they offered Brahma and Rudra as 'Havis'. They also offered their 'Atma' as 'Havis'. (They meditated on the fact that all sentient beings – Chetanas are under His control). The 'Vasantha Kala' (spring) with all its ripe, young plants and herbs, was offered as ghee in the Yajna. The Greeshma Kala, with its dried twigs and plants, was offered as the 'Samit'. The 'Shard Kala', with overflowing 'Navadhanyas', was offered as the 'Havis'.

7.In this Yajna, Chaturmukha Brahma, the first born, was offered as the first 'Pashu', Rudra, who was born after Brahma, was the next sacrifice. Thus, meditating on all sentients as 'Pashu' and subservient to the Lord, the Devata. 'Sadhyas', Rishis performed the Manasa Yajna as worship of the Lord who is known as Yajna.

8.The world, with all its sentients and non-sentients, was born after this Yajna was performed to the Lord. The 'Chetanas' were the ghee in the Yajna, the Jadas (non-sentient) became the curd. The combination of sentient and non-sentient (like mud and the worms found in them, water and fish etc.) is offered as the 'Prashadajya' – cobination of curd and ghee. The 'tapasvis' are offered as the wild animals , 'Samsari' as the domestic animals. (In a Yajna, wild animals and domesticated animals are to be offered in the sacrificial fire). All the animals, who live by the grace of Vayu and Agni, are offered as sacrifice to the Parama Purusha by all the Devatas beginning with Brahma.

9.The Rik, Yajus, Sama Vedas were created by the Lord Yajna for whom the Vishvamedha Yajna was performed. He formed all the

Chandas such as Gayatri.

10.The horses are born out of the Lord from whom the eternal Vedas are originate. The Lord first created animals which have the upper and lower jaws and teeth. Then He created cows, goat, sheep. Not only them, He created the entire world. (These animals are created for the purpose of the Yajnas. Not only their body, the products they give like milk are also created.)

11.The Devatas, during the Manasa Yajna, drew up in their mind the figure of the Paramapurusha, how His face, sholders, thigh, legs were, what was created from every organ of the Paramapurusha.

12.Brahmanas were born from His face, Kshatriyas from the shoulders, Vaishyas from the thigh, Shudras form the legs.

13.Chandra was born form the Manas, Surya from the eyes, Indra and Agni from the mouth, Vayudeva from the Prana.

14.The sky was born from the navel, Swarga from the head, the earth from the legs, the directions from the ears. In the same way the Devatas assumed that all the worlds and their Abhimani Devatas were born from the organs of the Lord.

15.In the Manasa Yajna, the Sapta Dhatus and the Devatas of the Sapta Chandas formed the 'Paridhi' (boundary). In a homa kunda, the four sides are marked by darbha grass. Inside the Darbha, twigs are placed. The area upto the twigs is called 'Paridhi'. The ten fingers and ten toes and the Manas of the Devatas form the 'Samidhe'. (In a Homa, twenty-one Samidhe – twigs are required to be offered. Another count of twenty-one are twelve months, five Ruthus, three Lokas and Aditya (Sun). Another count of twenty-one are the Devatas of the months, Ruthus, Lokas and Aditya.

16.In this method, the Jnanis worshipped the Yajna-Purusha through the Manasa Yajna. This worship of Narayana is the best

of all Dharmas. The Devatas who worshipped the Parama Purusha attained Moksha. The jnanis of the previous kalpa who had done such worship and obtained Moksha welcome the Devatas who performed the Yajna.

अलङ्कारः alaṅkāraḥ

(सम्पुटे तुलसीदलानास्तीर्य शालग्रामान् सम्पुटे निक्षिप्य सम्पुटं पीठे प्रतिष्ठाप्य, द्वादशवारं मूलमन्त्रं जप्त्वा)

(sampuṭē tulasīdalānāstīrya śālagrāmān sampuṭē nikṣipya sampuṭaṃ pīṭhē pratiṣṭhāpya, dvādaśavāraṃ mūlamantraṃ japtvā)

ओं नमो नारायणाय । वस्त्रं समर्पयामि । विभूषणं । उपवीतं समर्पयामि ।

ओं गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम् ।
ईश्वरीं सर्वभूतानां तामिहोपह्वये श्रियम् ।। गन्धं समर्पयामि ।
दूर्वायुग्मं समर्पयामि । अलङ्कारपुष्पाणि समर्पयामि । (इति प्रत्येकं तुलसीदलैः सह समर्पयेत् । द्वादशवारं मूलेन पुष्पाञ्जलिं कृत्वा, विष्णुसहस्रनाम्ना कृष्णाष्टोत्तरशतनाम्ना वेङ्कटेशस्तोत्रादिभिः पुष्पाञ्जलिं कुर्यात् ।)

ōṃ namō nārāyaṇāya . vastraṃ samarpayāmi.
vibhūṣaṇaṃ. upavītaṃ samarpayāmi.
ōṃ gandhadvārāṃ durādharṣāṃ nityapuṣṭāṃ karīṣiṇīm.
īśvarīṃ sarvabhūtānāṃ tāmihōpahvayē śriyam. gandhaṃ samarpayāmi. dūrvāyugmaṃ samarpayāmi. alaṅkārapuṣpāṇi samarpayāmi. (iti pratyēkaṃ tulasīdalaiḥ

saha samarpayēt. dvādaśavāraṃ mūlēna puṣpāñjaliṃ kṛtvā, viṣṇusahasranāmnā kṛṣṇāṣṭōttaraśatanāmnā vēṅkaṭēśastōtrādibhiḥ puṣpāñjaliṃ kuryāt.)

Then place the sālagrāma, idols in the samputa. Idol should be wiped dry, sālagrāma should not be wiped. Place samputa on pītha, chant aṣṭhākṣarī 12 times. Offer vastra, ornaments, yajñōpavīta, gandha (it should be dry, in oval shape), flowers to the Lord along with tulasī. Then perform arcana chanting aṣṭhākṣarī 12 times. Chanting viṣṇusahasranāma, perform arcana with tulasī, flowers.

मुख्यप्राणाभिषेकः mukhyaprāṇābhiṣēkaḥ

बळित्थासूक्तम् baḷitthāsūktam

बळित्थेति पञ्चर्चस्य सूक्तस्य भृगु ऋषिः । जगती छन्दः । प्राणाग्निर्देवता ।

बळित्था तद्वपुषे धायि दर्शतं
देवस्य भर्गः सहसो यतो जनि ।
यदीमुपह्वरते साधते मतिर्ऋतस्य धेना
अनयन्त सस्रुतः ।१ ।

पृक्षो वपुः पितुमान् नित्य आशये
द्वितीयमा सप्तशिवासु मातृषु ।
तृतीयमस्य वृषभस्य दोहसे
दशप्रमतिं जनयन्त योषणः ।२ ।

निर्यदीं बुध्नान्महिषस्य वर्पस
ईशानासः शवसा क्रन्त सूरयः ।
यदीमनु प्रदिवो मध्व आधवे
गुहा सन्तं मातरिश्वा मथायति ।३ ।
प्रयत् पितुः परमान्नीयते पर्या
पृक्षुधो वीरुधो दंसु रोहति ।
उभा यदस्य जनुषं यदिन्वत
आदिद् यविष्ठो अभवद् घृणाशुचिः।।
आदिन्मातृराविशद् यास्वा शुचिर
हिंस्यमान उर्विया वि वावृधे ।
अनु यत् पूर्वा अरुहत् सनाजुवो
नि नव्यसीष्ववरासु धावते ।५ ।

(मुख्यप्राणस्य बळित्था सूक्तेन वायुस्तुत्या च तीर्थाभिषेकं कृत्वा, सम्मार्ज्य पीठे देवस्य दक्षिणभागे प्रतिष्ठाप्य, तत्तीर्थं पृथक् पात्रे निधाय गरुडस्याभिषेकं च तीर्थेन कृत्वा तत्तीर्थं त्यक्त्वा, गरुडं पीठे देवस्य वामभागे स्थापयेत् ।)

(mukhyaprāṇasya baḷitthā sūktēna vāyustutyā ca tīrthābhiṣēkaṃ kṛtvā, sammārjya pīṭhē dēvasya dakṣiṇabhāgē pratiṣṭhāpya, tattīrthaṃ pṛthak pātrē nidhāya garuḍasyābhiṣēkaṃ ca tīrthēna kṛtvā tattīrthaṃ tyaktvā, garuḍaṃ pīṭhē dēvasya vāmabhāgē sthāpayēt.)

baḷitthāsūktam

balitthēti pañcarcasya sūktasya aucathyō dīrghatamā Bhṛgu ṛṣiḥ. jagatī chandaḥ. Prāṇāgnirdēvatā.

balitthā tadvapuṣē dhāyi darśataṃ dēvasya bhargaḥ sahasō yatō jani.
yadīmupahvaratē sādhatē matirṛtasya dhēnā anayanta sasrutaḥ.1.
pṛkṣō vapuḥ pitumān nitya āśayē dvitīyamā saptaśivāsu mātṛṣu.
tṛtīyamasya vṛṣabhasya dōhasē daśapramatiṃ janayanta yōṣaṇaḥ.2.
niryadīṃ budhnānmahiṣasya varpasa īśānāsaḥ śavasā kranta sūrayaḥ.
yadīmanu pradivō madhva ādavē guhā santaṃ mātariśvā mathāyati.3.
prayat pituḥ paramānnīyatē paryā pṛkṣudhō vīrudhō daṃsu rōhati.
ubhā yadasya januṣaṃ yadinvata ādid yaviṣṭhō abhavad ghṛṣā śuciḥ.4.
ādinmātṛrāviśad yāsvā śucirahiṃsyamāna urviyā vi vāvṛdhē.
anu yat pūrvā aruhat sanājuvō ni navyasīṣvavararāsu dhāvatē.5.

Balittha Sukta

The Rishis for this Mantra are Auchatya, Dheerghathama and Brighu. Pranagni is the devata. The Mantra is in Jagathi Chandas.

1.The Moola Roopa of Shri Mukhyaprana is full of strength and knowledge. Protecting us by making us breathe in and out, he leads us unto liberation. Having the the capacity to hold the entire world on his back through his Vayu Kurma form, and having the strength to annihilate Kali, this Vayudeva of the name of Sahas has taken three forms (incarnations) as per the directive of Lord Hari. Since Lord Hari of the form of Bharga has incarnated as Rama, Krishna and Vedavyasa, Vayudeva incarnated as Hanuman, Bhima and Madhwa to serve the Lord. Hanuman of great knowledge stands humbly in front of Rama in Kishkinda and in front of Sita in Lanka. Hanuman who does Rama's work conveyed Rama's nectar-like words to Sita and Sita's heart-rending message to Rama. Hanuman took to his heart Rama's

nectar-lke works of advice and conveyed them to the Devas and Gandharvas too.

2.The Bheema form of Vayudeva, which annihilates the enemy armies and which eats cartloads of food, and which has ever alert mind which does not rest even during the deluge, analysed the concepts of Panchabheda, Para and Apara Tattva through the seven sacred Shastras which include the Vedas. 'Dashapramathi' refers to the Sarvajnacharya. To bring forth the milk of Tattvajnana from the cow in the form of Vedas, Sri, Bhoo and Durga forms of Lakshmi were present in the body of Madhyageha Bhatta's wife so that Madhvacharya could be born.

3.Because of this Sarvajna (Madhwacharya), Rudra and other devatas came to know of the auspicious qualities of the Lord and attained liberation. Madhwacharya thoroughly analysed the scriptures and brought forth and revealed to mankind the omniscience of Lord Hari who resides in everyone's heart (just like butter is churned out)

4.Knowing the wishes (Sankalpa) of his father, Narayana, Madhwacharya acts accordingly. He found fault with and dismissed with contempt the devious and impertinent questions of his opponents. Having incarnated as per the orders of Lakshmi and Narayana, he took to sanyasa at a young age, practiced Ahimsa and thus came to be known as sacred.

Madhwacharya enterd his mother's womb after expelling the fully grown foetus. Thus he did not experience any pains. He came into the world pure and without the influence of Kali and grew likewise. The 'Abhimani' of the Vedas, he analysed the Vedas without violating the rules laid down for the purpose (keeping in mind Upakrama, Upasamhara Yukti). He gained the correct knowledge of Mahabharata, Ramayana etc (which came after the Veda) because he learnt them directly from the Lord.

Perform abhiṣēka to mukhyaprāṇa, chanting baḷitthāsūkta, vāyustuti, with nirmālya tīrtha. Place mukhyaprāṇa idol to the right side of the Lord in the pīṭha. Perform abhiṣēka to garuḍa, rudra, śēṣa with nirmālya tīrtha. Pour the water into the plate containg the tīrtha vessels. This should be sprinkled on our body. The idols should be placed to the left of the Lord in the pīṭha.

आवरणपूजा āvaraṇapūjā

ओं परमपुरुषाय नमः । ओं लक्ष्म्यै नमः । ओं धरायै नमः । ओं कृद्धोल्काय नमः । ओं महोल्काय नमः । ओं वीरोल्काय नमः । ओं द्यूल्काय नमः । ओं सहस्रोल्काय नमः । (इति प्रथमावरणम्)

ओं वासुदेवाय नमः । ओं मायायै नमः । ओं सङ्कर्षणाय नमः । ओं जयायै नमः । ओं प्रद्युम्नाय नमः । ओं कृत्यै नमः । ओं अनिरुद्धाय नमः । ओं शान्त्यै नमः । ओं विश्वाय नमः । ओं तैजसाय नमः । ओं प्राज्ञाय नमः । ओं तुर्याय नमः ।(इति द्वितीयावरणम्)

ओं केशवाय नमः । ओं नारायणाय नमः । ओं माधवाय नमः । ओं गोविन्दाय नमः । ओं विष्णवे नमः । ओं मधुसूदनाय नमः । ओं त्रिविक्रमाय नमः । ओं वामनाय नमः । ओं श्रीधराय नमः । ओं हृषीकेशाय नमः । ओं पद्मनाभाय नमः । ओं दामोदराय नमः ।(इति तृतीयावरणम्)

ओं सङ्कर्षणाय नमः । ओं वासुदेवाय नमः । ओं प्रद्युम्नाय नमः । ओं अनिरुद्धाय नमः । ओं पुरुषोत्तमाय नमः । ओं अधोक्षजाय नमः । ओं नारसिंहाय नमः । ओं अच्युताय नमः । ओं जनार्दनाय नमः । ओं उपेन्द्राय नमः । ओं हरये नमः । ओं श्रीकृष्णाय नमः ।(इति चतुर्थावरणम्)

ओं मत्स्याय नमः । ओं कूर्माय नमः । ओं वराहाय नमः । ओं नृसिंहाय नमः । ओं वामनाय नमः । ओं परशुरामाय नमः । ओं रामाय नमः । ओं कृष्णाय नमः । ओं बुद्धाय नमः । ओं कल्किने नमः । ओं अनन्ताय नमः । ओं विश्वरूपाय नमः ।(इति पञ्चमावरणम्)

ओं अनन्ताय नमः । ओं ब्रह्मणे नमः । ओं वायवे नमः । ओं ईशानाय नमः । ओं गरुडाय नमः । ओं वारुण्यै नमः । ओं गायत्र्यै नमः । ओं भारत्यै नमः । ओं गिरिजायै नमः । ओं सौपर्ण्यै नमः ।(इति षष्ठावरणम्)

ओं इन्द्राय सुराधिपतये सभार्याय सायुधाय सवाहनाय सपरिग्रहाय श्रीविष्णुपार्षदाय नमः ।
ओं अग्नये तेजोऽधिपतये... नमः ।
ओं यमाय प्रेताधिपतये.... नमः ।
ओं निर्ऋतये रक्षोऽधिपतये.. नमः ।
ओं वरुणाय जलाधिपतये... नमः ।
ओं वायवे प्राणाधिपतये.... नमः ।

ओं सोमाय नक्षत्राधिपतये... नमः ।

ओं ईशानाय विद्याधिपतये... नमः ।

ओं अनन्ताय नागाधिपतये.. नमः ।

ओं ब्रह्मणे लोकाधिपतये.... नमः । (इति सप्तमावरणम्)

इति तत्तत्स्थानेषु तत्तद्देवतांश्चिन्तयित्वा प्रत्येकं तुळसीदलं समर्पयेत् ।)

(ōṃ paramapuruṣāya namaḥ.) ōṃ lakṣmyai namaḥ.
ōṃ dharāyai namaḥ. ōṃ kṛddhōlkāya namaḥ.
ōṃ mahōlkāya namaḥ. ōṃ vīrōlkāya namaḥ.
ōṃ dyūlkāya namaḥ. ōṃ sahasrōlkāya namaḥ.
(iti prathamāvaraṇam)
ōṃ vāsudēvāya namaḥ. ōṃ māyāyai namaḥ.
ōṃ saṅkarṣaṇāya namaḥ. ōṃ jayāyai namaḥ.
ōṃ pradyumnāya namaḥ. ōṃ kṛtyai namaḥ.
ōṃ aniruddhāya namaḥ. ōṃ śāntyai namaḥ.
ōṃ viśvāya namaḥ. ōṃ taijasāya namaḥ.
ōṃ prājñāya namaḥ. ōṃ turyāya namaḥ.
(iti dvitīyāvaraṇam)
ōṃ kēśavāya namaḥ. ōṃ nārayaṇāya namaḥ.
ōṃ mādhavāya namaḥ. ōṃ gōvindāya namaḥ.
ōṃ viṣṇavē namaḥ. ōṃ madhusūdanāya namaḥ.
ōṃ trivikramāya namaḥ. ōṃ vāmanāya namaḥ.
ōṃ śrīdharāya namaḥ. ōṃ hṛṣīkēśāya namaḥ.
ōṃ padmanābhāya namaḥ.
ōṃ dāmōdarāya namaḥ.(iti tṛtīyāvaraṇam)

ōṃ saṅkarṣaṇāya namaḥ. ōṃ vāsudēvāya namaḥ.
ōṃ pradyumnāya namaḥ. ōṃ aniruddhāya namaḥ.
ōṃ puruṣōttamāya namaḥ. ōṃ adhōkṣajāya namaḥ.
nārasiṃhāya namaḥ. ōṃ acyutāya namaḥ.
ōṃ janārdanāya namaḥ. ōṃ upēndrāya namaḥ.
ōṃ harayē namaḥ. ōṃ śrīkṛṣṇāya namaḥ.
(iti caturthāvaraṇam)
ōṃ matsyāya namaḥ. ōṃ kūrmāya namaḥ.
ōṃ varāhāya namaḥ. ōṃ nṛsiṃhāya namaḥ.
ōṃ vāmanāya namaḥ. ōṃ paraśurāmāya namaḥ.
ōṃ rāmāya namaḥ. ōṃ kṛṣṇāya namaḥ.
ōṃ buddhāya namaḥ. ōṃ kalkinē namaḥ.
ōṃ anantāya namaḥ. ōṃ viśvarūpāya namaḥ.
(iti pañcamāvaraṇam)
ōṃ anantāya namaḥ. ōṃ brahmaṇē namaḥ.
ōṃ vāyavē namaḥ. ōṃ īśānāya namaḥ.
ōṃ garuḍāya namaḥ. ōṃ vāruṇyai namaḥ.
ōṃ gāyatryai namaḥ. ōṃ bhāratyai namaḥ.
ōṃ girijāyai namaḥ. ōṃ sauparṇyai namaḥ.
(iti ṣaṣṭhāvaraṇam)
ōṃ indrāya surādhipatayē sabhāryāya sāyudhāya savāhanāya saparigrahāya śrīviṣṇupārṣadāya namaḥ.
ōṃ agnayē tējō$_s$dhipatayē... namaḥ.
ōṃ yamāya prētādhipatayē.... namaḥ.
ōṃ nirṛtayē rakṣō$_s$dhipatayē.. namaḥ.
ōṃ varuṇāya jalādhipatayē... namaḥ.
ōṃ vāyavē prāṇādhipatayē.... namaḥ.

ōṃ sōmāya nakṣatrādhipatayē... namaḥ.
ōṃ īśānāya vidyādhipatayē... namaḥ.
ōṃ anantāya nāgādhipatayē.. namaḥ.
ōṃ brahmaṇē lōkādhipatayē.... namaḥ. (iti saptamāvaraṇam)iti tatattatsthānēṣu tattaddēvatāṃścintayitvā pratyēkaṃ tuḷasīdalaṃ samarpayēt.)

Meditate on paramapuruṣanārāyaṇa, then śrīdēvi and bhūdēvi to his left and right, then the various forms of the Lord and the dēvatās in seven āvaraṇa (circles) around the Lord. In the first āvaraṇa are kraddōlka, mahōlka, vīrōlka, dyūlka forms of Lord in east, south, west and north. sahasrōlka form is in the four corners viz., southeast, southwest, northwest, northeast.

In the second āvaraṇa are Vāsudēva, Saṅkarṣaṇa, Pradyumna, Aniruddha in the four directions and their consorts in the four corners. Viśva, Taijasa, Prājña, Turya forms of Lord are in the same āvaraṇa in the four directions.

In the third āvaraṇa are the 12 forms of Lord beginning with kēśava. The first two forms are in the east, the third in the subdirection southeast etc, fourth in south etc.

In the fourth āvaraṇa are the 12 forms of Lord beginning with saṅkarṣaṇa in the same directions as in earlier āvaraṇa.

In the fifth āvaraṇa are the 10 avatara forms of Lord, viz., Matsya, Kūrma .. plus Ananta, Viśvarūpa in the directions as mentioned earlier.

In the seventh āvaraṇa, the eight 'dikpālakas' are in the eight directions beginning east, southeast. Śēṣa is in the lower portion between west and southwest. In the upper portions between east and northeast, all the dēvatās and their consorts, with their weapons and vāhanas, are facing the Lord.

सर्वाभ्यः आवरणदेवताभ्यो नमः । आसनं समर्पयामि । अर्घ्यं ।
पाद्यं ।
आचमनं । मधुपर्कं । पुनराचमनं । स्नानं । वस्त्रं । विभूषणं ।
उपवीतं । गन्धं । पुष्पं समर्पयामि ।(इति पूजयेत्)

sarvābhya āvaraṇadēvatābhyō namaḥ. āsanaṃ samarpayāmi. arghyaṃ. pādyaṃ. ācamanaṃ. madhuparkaṃ. punarācamanaṃ. snānaṃ. vastraṃ. vibhūṣaṇaṃ. upavītaṃ. gandhaṃ. puṣpaṃ samarpayāmi.(iti pūjayēt) Offer arghya, pādya, .. puṣpa to the āvaraṇadēvatā.

धूपदीपसमर्पणम् dhūpadīpasamarpaṇam

वनस्पतिरसोत्पन्नो गन्धाढ्यो धूप उत्तमः ।
आघ्रेयः सर्वदेवानां धूपोऽयं प्रतिगृह्यताम् ॥१ ॥
ओं नमो नारायणाय धूपमाघ्रापयामि ।

vanaspatirasōtpannō gandhāḍhyō dhūpa uttamaḥ.
āghrēyaḥ sarvadēvānāṃ dhūpō_syaṃ pratigṛhyatām.1. ōṃ namō nārāyaṇāya dhūpamāghrāpayāmi.

The dhūpa is fragrant and fit for the Gods. Lord, please partake of it.

ज्योतिः शुक्लश्च तेजश्च देवानां सततं प्रियः ।
प्रभाकरो महातेजा दीपोऽयं प्रतिगृह्यताम् ॥२ ॥
ओं नमो नारायणाय दीपं दर्शयामि ।

jyōtiḥ śuklaśca tējaśca dēvānāṃ satataṃ priyaḥ.

prabhākarō mahātējā dīpō_syaṃ pratigṛhyatām.2. ōṃ namō nārāyaṇāya dīpaṃ darśayāmi.
The bright dīpa is sought with pleasure by the devas. I prostrate before you, Lord, please partake of it.

(इति धूपदीपौ समर्प्य एकार्तिकां सव्येन हस्तेन निर्वाप्य, धूपशेषं (अङ्गारं) निर्माल्यपात्रे निदध्यात् ।

iti dhūpadīpau samarpya ēkārātrikāṃ savyēna hastēna nirvāpya, dhūpaśēṣaṃ (aṅgāraṃ) nirmālyapātrē nidadhyāt.

With 'ghaṇṭāmaṇi' in left hand, hold the 'dhūpa' to the chest of the Lord and 'dīpa' to the face. 'Ārati' should not be performed with these two. The 'dīpa' should be snuffed out by the person doing the pūjā.

द्वादशस्तोत्राणि पठेत् । dvādaśastōtrāṇi paṭhēt.

नैवेद्यसमर्पणम् naivēdyasamarpaṇam

(देवस्याग्रे दक्षिणभागे वा चतुरस्रं मण्डलं कृत्वा उपरि रङ्गवल्या श्रीबीजं विलिख्य तदुपरि ..
भक्ष्याणि चाग्निकोणे तु नैर्ऋत्यां पायसं न्यसेत् ।
वायव्यामुपभोज्यं च ईशान्यां शाकमेव च ।।
मध्ये चरुं स्थापयित्वा घृतपात्रं समाविशेत् ।
अन्यमण्डले पानीयोदकं क्षीरं दधि फलानि वैश्वदेवार्थं तण्डुलं ताम्बूलं च स्थापयेत् । नैवेद्यपदार्थान् आज्येन अभिघार्य जलं मूलेन जप्त्वा व्याहृत्या नैवेद्योपरि प्रोक्ष्य, घृतताम्बूले वर्जयित्वा सर्वेषु पदार्थेषु तुलसीदलं निक्षिप्य, वाय्वादिमुद्राः पदर्श्य लं मूलेनाभिमन्त्र्य)

(dēvasyāgrē dakṣiṇabhāgē vā caturasraṃ maṇḍalaṃ kṛtvā upari raṅgavalyā śrībījaṃ vilikhya tadupari ..

bhakṣyāṇi cāgnikōṇē tu nairṛtyāṃ pāyasaṃ nyasēt.
vāyavyāmupabhōjyaṃ ca īśānyāṃ śākamēva ca.
madhyē caruṃ sthāpayitvā ghṛtapātraṃ samāviśēt.

anyamaṇḍalē pānīyōdakaṃ kṣīraṃ dadhi phalāni vaiśvadēvārthaṃ taṇḍulaṃ tāmbūlaṃ ca sthāpayēt. naivēdyapadārthān ājyēna abhighārya jalaṃ mūlēna japtvā vyāhṛtyā naivēdyōpari prōkṣya, ghṛtatāmbūlē varjayitvā sarvēṣu padārthēṣu tulasīdalaṃ nikṣipya, vāyvādimudrāḥ pradarśya laṃ mūlēnābhimantrya)

In front fo the Lord or to the right, create two square maṇḍalas, write 'śrī' in the middle, place cooked rice etc in one, milk, fruits, betel leaves, water, raw rice (used for aupāsana, vaiśvadēva) in the other. Place separate naivēdya for viśvaksēna and for vaiśvadēva. Purify them with cow ghee. Take some water in palm, chant aṣṭhākṣarī eight times and sprinkle on all itmes chanting 'ōṃ bhūrbhuvasvaraḥ ōṃ'. (Water from śaṅkha should not be sprinkled on naivēdya). Offer tulasī to all items except betel leaves. Hold some water, tulasī in your palm, chant aṣṭhākṣarī eight times, do 'pariṣēka' (circling all items with water) chanting 'satyantvartēna pariṣiñcāmi'. (For the evening pūjā, chant 'ṛtantvartēna pariṣiñcāmi). Offer all itmes to Lord Lakṣmīnārāyaṇa, offer tulasī to the Lord. (naivēdya is visualising 'ēkya' (oneness) between the Lord in the pīṭha and the form of the Lord in every item offered.) Next, say, 'amṛtōpastaranamasi' and offer one drop of water to the shanka. Visualise Goddess Lakṣmī offering 'āpōṣaṇa' (water) to the Lord.

'aśvinīdēvatā! The divine staff (stick) you hold secretes nectar. All naivedya items acquire special flavour if the staff touches them. All the Vedas hail the divine staff. Please sanctify the items with such a staff."

ओं भूर्भुवः स्वः ओं । सत्यन्त्वर्तेन परिषिञ्चामि । (इति परिषिच्य)

ओं अन्तश्चरति भूतेषु गुहायां सर्वतोमुखः ।

त्वं यज्ञस्त्वं वषट्कारस्त्वं विष्णुः पुरुषः परः ।। सश्रीकाय सपरिवाराय श्रीलक्ष्मीनारायणाय नैवेद्यं समर्पयामि । (इति समर्प्य) अमृतोपस्तरणमसि स्वाहा । (इति आपोषनं अर्घ्यपात्रे क्षिपेत् ।)

ओं नमो नारायणाय ओं ।

ओं या वां कशा मधुमत्यश्विना सूनृतावती ।

तया यज्ञं मिमिक्षतम् ।।

ओं ये देवासो दिव्येकादश स्थ पृथिव्या मध्येकादश स्थ ।

अप्सुक्षितो महिनैकादश स्थ ते देवासो यज्ञमिमं जुषध्वम् ।।ओं ।।

ओं प्राणाय स्वाहा । अनिरुद्धाय इदं न मम ।

ओं अपानाय स्वाहा । प्रद्युम्नाय इदं न मम ।

ओं व्यानाय स्वाहा । सङ्कर्षणाय इदं न मम ।

ओं उदानाय स्वाहा । वासुदेवाय इदं न मम ।

ओं समानाय स्वाहा । नारायणाय इदं न मम । (इति सार्घ्योदकं तुलसीदलं समर्पयेत् । तुलसीदलं गृहीत्वा अञ्जलिमुद्रया)

ōṃ bhūrbhuvaḥ svaḥ ōṃ. satyantvartēna pariṣiñcāmi. (iti pariṣicya)

ōṃ antaścarati bhūtēṣu guhāyāṃ sarvatōmukhaḥ.
tvaṃ yajñastvaṃ vaṣaṭkārastvaṃ viṣṇuḥ puruṣaḥ paraḥ.
saśrīkāya saparivārāya śrīlakṣmīnārāyaṇāya naivēdyaṃ

samarpayāmi. (iti sarmapya) amṛtōpastaraṇamasi svāhā. (iti āpōṣanaṃ arghyapātrē kṣipēt.)

ōṃ namō nārāyaṇāya ōṃ.

ōṃ yā vāṃ kaśā madhumatyaśvinā sūnṛtāvatī.
tayā yajñaṃ mimikṣatām.
ōṃ yē dēvāsō divyēkādaśa stha pṛthivyā madhyēkādaśa stha.
apsukṣitō mahinaikādaśa stha tē dēvāsō yajñamimaṃ juṣadhvam.ōṃ.

ōṃ prāṇāya svāhā. aniruddhāya idaṃ na mama.
ōṃ apānāya svāhā. pradyumnāya idaṃ na mama.
ōṃ vyānāya svāhā. saṅkarṣaṇāya idaṃ na mama.
ōṃ udānāya svāhā. vāsudēvāya idaṃ na mama.
ōṃ samānāya svāhā. nārāyaṇāya idaṃ na mama. (iti ārghyōdakaṃ tulasīdalaṃ samarpayēt. tulasīdalaṃ gṛhītvā añjalimudrayā)

Chant 'prāṇāya svāhā, apānāyā..", offering water to the shanka and tulasī to the Lord.

अद्य तिष्ठति यत्किञ्चित् कल्पितं चापरे गृहे ।
पक्वमन्नं सपानीयं सर्वोपस्करसंयुतम् ॥
यथाकालं मनुष्याद्यैर्भोक्ष्यमाणं शरीरिभिः ।
तत् सर्वं विष्णुपूजाऽस्तु प्रीयतां मे जनार्दनः ॥
अन्नानि पायसमुखानि विशुद्धिमन्ति स्निग्धानि
सत्कदलिमोदकसम्भृतानि ।
सर्पिर्गुडैर्मधुभिरार्द्रतमानि भूयः स्वामिन् समर्पयति धन्यतमो
नमस्ते ॥

adya tiṣṭhati yatkiñcit kalpitaṃ cāparē gṛhē.
pakvamannaṃ sapānīyaṃ sarvōpaskarasaṃyutam.
yathākālaṃ manuṣyādyairbhōkṣyamāṇaṃ śarīribhiḥ.
tat sarvaṃ viṣṇupūjā_s stu prīyatāṃ mē janārdanaḥ.
annāni pāyasamukhāni viśuddhimanti snigdhāni satkadalimōdakasambhṛtāni.
sarpirguḍairmadhubhirārdratamāni bhūyaḥ svāmin samarpayati dhanyatamō namastē.

'One who offers 'pāyasa' of rich taste and made of pure jaggery, ghee and honey, other dishes and plantains is indeed blessed. I am also offering such naivēdya. Oh Lord, please partake of it.'

सश्रीकाय सपरिवाराय श्रीलक्ष्मीनारायणाय स्वाहा । इति पुरनेकं तुलसीदलं समर्पयेत् ।

saśrīkāya saparivārāya śrīlakṣmīnārāya svāhā.(iti puranēkaṃ tulasīdalaṃ samarpayēt.)

Offer water to śaṅkha, tulasī to the Lord, ओं सहस्रार हुं फट् । ōṃ sahaṣrāra huṃ phaṭ.

(इति सुदर्शनमन्त्रेण चक्रमुद्रां प्रदश्यर्य मुखं वस्त्रेणाच्छाद्य, भुञ्जानं हरिं चिन्तयेत् । मूलेन अष्टोत्तरशतवारं, अष्टाविंशतिवारं, द्वादशवारं वा जप्त्वा, वस्त्रं त्यक्त्वा हस्तं प्रक्षाल्य)

iti sudarśanamantrēṇa cakramudrāṃ pradarśya mukhaṃ vastrēṇācchādya, bhuñjānaṃ hariṃ cintayēt. mūlēna aṣṭhōttaraśatavāraṃ, aṣṭhāviṃśativāraṃ, dvādaśavāraṃ

vā japtvā vastraṃ tyakttvā hastaṃ prakṣālya)

cover face with cloth, chant aṣṭhākṣarī 108 or 10 times. Visualise Brahma and other dēvatās waiting on the Lord, Lakṣmī serving Him and Lord partaking of the meal. ōṃ namō nārāyaṇāya amṛtāpidhānamasi svāhā. (iti sakṛdudakaṃ datvā) Chant 'aṣṭākṣarī' and offer water to śaṅkha and tulasī to Lord. (Visualise Lakṣmī offering 'uttarāpōṣaṇa' to Lord)

सश्रीकाय सपरिवाराय स्वाहा । (इति मूलेन त्रिः पुष्पाञ्जलिं कृत्वा) ओं नमो नारायणाय गण्डूषं समर्पयामि । हस्तप्रक्षालनं । मुखवस्त्रं । शुद्धाऽऽचमनं समर्पयामि ।

saśrīkāya saparivārāya svāhā. (iti mūlēna triḥ puṣpāñjaliṃ kṛtvā) ōṃ namō nārāyaṇāya gaṇḍūṣaṃ samarpayāmi. hastaprakṣālanaṃ. mukhavastraṃ. śuddhā ss camanaṃ samarpayāmi. Offer other upacāra (hastaprakṣālana etc.,)

पूगीफलसमायुक्तं नागवल्लीदलैर्युतम् ।
कर्पूरचूर्णसंयुक्तं ताम्बूलं प्रतिगृह्यताम् ॥ ओं नमो नारायणाय क्रमुकताम्बूलं समर्पयामि । ओं नमो नारायणाय सुवर्णपुष्पं समर्पयामि । (इति तुलसीदलं समर्पयेत् । विष्वक्सेनस्य भागं पृथक् निधाय वैश्वदेवार्थे च नैवेद्यभागं पृथक् गृहीत्वा) पात्रान्तरे दत्तं (दधिसहित) नैवेद्यशेषं विश्वक्सेनाय स्वाहा । (इति निर्माल्यं तीर्थं च दत्वा विसर्जयेत् । हस्तं प्रक्षाल्य)

pūgīphalasamāyuktaṃ nāgavallīdalairyutam.

karpūracūrṇasaṃyuktaṃ tāmbūlaṃ pratigṛhyatām. ōṃ namō nārāyaṇāya kramukatāmbūlaṃ samarpayāmi. ōṃ namō nārāyaṇāya suvarṇapuṣpaṃ samarpayāmi. (iti tulasīdalaṃ samarpayēt. viṣvaksēnasya bhāgaṃ pṛthak nidhāya vaiśvadēvārthē ca naivēdyabhāgaṃ pṛthak gṛhītvā) pātrāntarē dattaṃ (dadhisahita) naivēdyaśēṣaṃ viśvaksēnāya svāhā. (iti nirmālyaṃ tīrthaṃ ca datvā visarjayēt. hastaṃ prakṣālya śrīmukhyaprāṇasya) Offer nirmālya tulasī, tīrtha to the naivedhya portion kept aside for viśvaksēna.

श्रीमुख्यप्राणनैवेद्यम्

ओं प्रथमो हनूमान्नामा द्वितीयो भीम एव च ।
पूर्णप्रज्ञस्तृतीयस्तु भगवत्कार्यसाधकः ।। (इति निर्माल्येन पुष्पाञ्जलिं कृत्वा)

ओं तदस्य प्रियमभि पाथो अश्यां नरो यत्र देवयवो मदन्ति ।
उरुक्रमस्य स हि बन्धुरित्था विष्णोः पदे परमे मध्व उत्सः ।।ओं ।।

ओं पीठे रत्नोपक्लृप्ते रुचिररुचिमणिज्योतिषा सन्निषण्णं
ब्रह्माणं भाविनं त्वां ज्वलति निजपदे वैदिकाद्या हि विद्याः ।
सेवन्ते मूर्तिमत्यः सुचरितचरितं भाति गन्धर्वगीतं
प्रत्येकं देवसंसत्स्वपि तव भगवन्नर्तितद्योवधूषु ।। (इति त्रिवारं तीर्थं दत्वा गन्धपुष्पाणि समर्प्य नैवेद्ये तीर्थं निर्माल्यं च

निक्षिप्य)

ōṃ prathamō hanūmānnāmā dvitīyō bhīma ēva ca. pūrṇaprajñastṛtīyastu bhagavatkāryasādhakaḥ. (iti nirmālyēna puṣpāñjaliṃ kṛtvā)

ōṃ tadasya priyamabhi pāthō aśyāṃ narō yatra dēvayavō madanti. urukramasya sa hi bandhuritthā viṣṇōḥ padē paramē madhva utsaḥ.ōṃ.

ōṃ pīṭhē ratnōpaklṛptē rucirarucimaṇijyōtiṣā sanniṣaṇṇaṃ brahmāṇaṃ bhāvinaṃ tvāṃ jvalati nijapadē vaidikādyā hi vidyāḥ. sēvantē mūrtimatyaḥ sucaritacaritaṃ bhāti gandharvagītaṃ pratyēkaṃ dēvasaṃsatsvapi tava bhagavannartitadyōvadhūṣu.

(iti trivāraṃ tīrthaṃ datvā gandhapuṣpāṇi samarpya naivēdyē tīrthaṃ nirmālyaṃ ca nikṣipya)

Offer tīrtha thrice to śrīmukhyaprāṇa chanting "pīṭhē ratnōpaklṛptē ..." of vāyustuti, offer nirmālya gandha, puṣpa, tulasī.

ओं नमो भारतीरमण मुख्यप्राणाय । ओं प्राणाय स्वाहा । ओं अपानाय स्वाहा । ओं व्यानाय स्वाहा । ओं उदानाय स्वाहा । ओं समानाय स्वाहा ।

(इति तीर्थं निर्माल्यं च दत्वा)

ōṃ namō bhāratīramaṇa mukhyaprāṇāya. ōṃ prāṇāya svāhā. ōṃ apānāya svāhā. ōṃ vyānāya svāhā. ōṃ udānāya svāhā. ōṃ samānāya svāhā.

(iti tīrthaṃ nirmālyaṃ ca datvā,

Then offer tīrtha and nirmālya tulasī to naivēdya items, then saying 'bhāratīramaṇamukhyaprāṇāya' and '

prāṇāyasvāhā.., apānāya svāhā .., offer nirmālya tulasī to mukhyaprāṇa. garuḍasya ghaṇṭāyāḥ gurōrvṛndāvanasya ca tīrthaṃ nirmālyaṃ ca datvā, naivēdyaṃ visṛjya, Then offer tīrtha, nirmālya tulasī to the idols of garuḍa, śēṣa etc and to their naivēdya portion. ghaṇṭānādaṃ kuryāt. The naivēdya offering ends with ringing of the ghaṇṭāmaṇi.

द्वादशवारं मूलेन पुष्पाञ्जलिं कृत्वा पुरुषसूक्तेन मन्त्रपुष्पं समर्प्य

dvādaśavāraṃ mūlēna puṣpāñjaliṃ kṛtvā puruṣasūktēna mantrapuṣpaṃ samarpya, Chant aṣṭhākṣarī 12 times and offer flowers 12 times. Chant puruṣasūkta and offer tulasī and flowers.

मङ्गलारति maṅgalārati

धूपं, दीपं मङ्गळनीराजनं च कुर्यात् । तन्मध्ये..)

dhūpaṃ dīpaṃ maṅgalanīrājanaṃ ca kuryāt. tanmadhyē..)

Offer dhūpa, dīpa, and perform maṅgalārati. Chant "jayatyajō..." while performing maṅgalārati.

ओं जयत्यजोऽखण्डगुणोरुमण्डलः सदोदितो ज्ञानमरीचिमाली ।
स्वभक्तहार्दोच्चतमोनिहन्ता व्यासावतारो हरिरात्मभास्करः ॥१॥

जयत्यजोऽक्षीणसुखात्मबिम्बःस्वैश्वर्यकान्तिप्रततः सदोदितः ।
स्वभक्तसन्तापदुरिष्टहन्ता रामावतारो हरिरीशचन्द्रमाः ॥२॥
जयत्यसङ्ख्योरुबलाम्बुपूरो गुणोच्चरत्नाकर आत्मवैभवः ।

सदा सदात्मज्ञनदीभिराप्यः कृष्णावतारो हरिरेकसागरः ॥३ ॥

जयति हरिरचिन्त्यः सर्वदेवैकवन्द्यः

परम गुरुरभीष्टावाप्तिदः सज्जनानाम् ।

निखिलगुणगणार्णो नित्यनिर्मुक्तदोषः

सरसिजनयनोऽसौ श्रीपतिर्मानदो नः ॥४ ॥

ōṃ jayatyajō s khaṇḍaguṇōrumaṇḍalaḥ sadōditō jñānamarīcimālī.
svabhaktahārdōccatamōnihantā vyāsāvatārō harirātmabhāskaraḥ.1.
jayatyajō s kṣīṇasukhātmabimbaḥsvaiśvaryakāntipratataḥ sadōditaḥ.
svabhaktasantāpaduriṣṭahantā rāmāvatārō harirīśacandramāḥ.2.
jayatyasaṅkhyōrubalāmbupūrō guṇōccaratnākara ātmavaibhavaḥ.
sadā sadātmajñanadībhirāpyaḥ kṛṣṇāvatārō harirēkasāgaraḥ.3.
jayati hariracintyaḥ sarvadēvaikavandyaḥ
parama gururabhīṣṭāvāptidaḥ sajjanānām.
nikhilaguṇagaṇārṇō nityanirmuktadōṣaḥ.
sarasijanayanō s sau śrīpatirmānadō naḥ.4.

"Lord Vēdavyāsa who is without birth, whose body is the combination of all perfect guṇas, whose jñāna is radiating like the rays of the rising sun, who destroys the tamas of ajñāna in the heart of His devotees, who is self-effulgent, shines in all His glory."

"Lord Rāma, who manifests Himself out of His own will, who has no regression, whose body is of pure bliss, whose wealth and effulgence are inherent and transcend the whole universe, who is like the moon but does not rise and set like it, such a Lord (rāmacandra) protects only the good people unlike the moon which sheds light on both good

and bad. Lord Sāmacandra removes the ills of saṃsāra of His devotees and shines in his glory."

"Lord Kṛṣṇa is an ocean of attributes without decrease. He has destroyed a vast number of evil men right from His childhood till the end of His incarnation. The ocean called Kṛṣṇa is filled with strength, kṛṣṇa is full of positive attributes just as the ocean is full of raw gems and stones, the ocean becomes full when rivers flow into it but the Lord is full by Himself and is ever glorious, the ocean gets filled with river waters only when it rains and the rivers are able to flow but the Lord does not depend on anyone to bring near Him devotees whose hearts are full of bhakti. Such a Lord Kṛṣṇa is greater than all oceans and shines in all His glory."

"The greatness of the Lord, who is the husband of Goddess Lakṣmī, cannot be comprehended fully by us. That is why all devas are prostrating beore Him. He is the guru of this world. He bestows on the good souls what they desire. All the good qualities are found like a vast

ocean in Him. He has no defects at all, He is lotus-eyed, He bestows knowledge on us, He shines in all His glory."

ओं श्रिये जातः श्रिय आ निरियाय श्रियं वयो जरितृभ्यो दधाति। श्रियं वसाना अमृतत्वमायन् भवन्ति सत्या समिथा मितद्रौ ||१||

श्रिय एवैनं तच्छ्रियमादधाति सन्ततमृचा वषट्कृत्यं सन्तत्यै सन्धीयते । प्रजया पशुभिर्य एवं वेद ||२ ||

ōṃ śriyē jātaḥ śriya ā niriyāya śriyaṃ vayō jaritṛbhyō dadhāti.

śriyaṃ vasānā amṛtatvamāyan bhavanti satyā samithā mitadrau.1.

śriya ēvainaṃ tacchriyamādadhāti santatamṛcā vaṣaṭkṛtyaṃ santatyai sandhīyatē. prajayā paśubhirya ēvaṃ vēda.2.

Goddess Lakshmi bestows on devotees of Lord Hari the wealth of mōkṣa.

नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशिनेभ्यः ।
यजाम देवान् यदि शक्नवाम मा ज्यायसः शंसमा वृक्षि देवाः ॥३ ॥ ओं ॥

namō mahadbhyō namō arbhakēbhyō namō yuvabhyō nama āśinēbhyaḥ. yajāma dēvān yadi śaknavāma mā jyāyasaḥ śaṃsamā vṛkṣi dēvāḥ.3. ōṃ.

"I prostrate to vyāpaka (found in all place), aṇu (minute), taruṇa (youthful), vaṭu (brahmacāri) forms of the Lord, to the mahādēvatās (From viṣṇu to indra), to the children of mahādēvatās, to the vaṭu and varuṇa forms of the mahādēvatās and their children. I will definitely worship you if I have strength. If I do not have the strength, I will at least ensure that the stotras hailing you are not chanted wrongly."

(इति मन्त्रैः पादद्वये त्रिः, मध्ये त्रिः, मुखपङ्कजे त्रिः, सर्वाङ्गे तथा

त्रिः चक्राकारं घण्टानादपुरस्सरम् नीराजनं प्रदर्शयेत् । तथा मुख्यप्राण गुरुडादीनां च प्रदश्र्य) ओं नमो नारायणाय मङ्गलनीराजनं समर्पयामि ।)

(iti mantraiḥ pādadvayē triḥ, madhyē triḥ, mukhapaṅkajē triḥ, sarvāṅgē tathā triḥ cakrākāraṃ ghaṇṭānādapurassaram nīrājanaṃ pradarśayēt. tathā mukhyaprāṇa guruḍādīnāṃ ca pradarśya)

ōṃ namō nārāyaṇāya maṅgalanīrājanaṃ samarpayāmi. Chanting the above mantra, the maṅgalārati is shown to the Lord. The ārati is waved clockwise around the feet of the Lord thrice, around the chest thrice, around the face thrice, from feet to the head thrice. Looking at the features of the Lord through the dīpa is called maṅgalārati. (इति समर्प्य, 'ध्रुवाद्या', 'योनः पिता', 'संसृष्टं' इति ऋचः पठेत् । iti samarpya, 'dhruvādyau', 'yōnaḥ pitā', 'saṃsṛṣṭaṃ' iti ṛcaḥ paṭhēt.)

ओं राजाधिराजाय प्रसह्यसाहिने । नमो वयं वैश्रवणाय कुर्महे ।
स मे कामान् काम कामाय मह्यं । कामेश्वरो वैश्रवणो ददातु ॥
कुभेराय वैश्रणाय महाराजाय नमः ॥ओं ॥

ōṃ rājādhirājāya prasahyasāhinē namō vayaṃ vaiśravaṇāya kurmahē.

sa mē kāmān kāma kāmāya mahyaṃ kāmēśvarō vaiśravaṇō dadātu.
kubhērāya vaiśraṇāya mahārājāya namaḥ.ōṃ.

"I prostrate to the vaiśravaṇa form of the Lord who has the entire universe under His control because of His powers. May the Lord, who has the capacity to bestow on all people whatever they desire, bestow on me whatever I seek. I prostrate before the Lord who has the titles of mahārāja, vaiśravaṇa, kubēra.

ओं नमो नारायणाय मन्त्रपुष्पं समर्पयामि । ओं नमो नारायणाय छत्रं । चामरं । दर्पणं । पादुके । गीतं । नृत्यं । वादित्राणि समर्पयामि । समस्तराजोपचारान् समर्पयामि । **After offering the** मन्त्रपुष्प, **offer** छत्र, चामर, व्यजन, दर्पण, गीत नृत्य, वादित्र (उपचार **to king) to the Lord.** (इति तुलसीदलं समर्प्य देवस्य मातृकान्यासं तत्त्वन्यासं च कृत्वा अङ्गन्यासं ध्यानानि च कृत्वा मूलमन्त्रेण प्रतिमां स्पृशेत् ।)

ōṃ namō nārāyaṇāya mantrapuṣpaṃ samarpayāmi. ōṃ namō nārāyaṇāya chatraṃ. cāmaraṃ. darpaṇaṃ. pādukē. gītaṃ. nṛtyaṃ. vāditrāṇi samarpayāmi. samastarājōpacārān samarpayāmi. After offering the mantrapuṣpa, offer chatra, cāmara, vyajana, darpaṇa, gīta nṛtya, vāditra (upacāra to king) to the Lord. (iti tulasīdalaṃ sarmapya dēvasya mātṛkānyāsaṃ tattvanyāsaṃ ca kṛtvā aṅganyāsaṃ dhyānāni ca kṛtvā mulamantrēṇa pratimāṃ spṛśēt.)

With tulasī in hand, touch the idols of the Lord and chant

aṣṭhākṣarī 10 times. Then perform dhyāna (udyadbhāsvat...), aṅganyāsa, chant ṛṣi, chandas, dēvatā.

Next śaṅkhabhramaṇa should be performed to expiate the sin of our shadow falling on the idols. बिम्बच्छायादोषपरिहारार्थं शङ्खभ्रमणमहं करिष्ये । इति संकल्प्य शुद्धोदकेन शङ्खमापूर्य, तुलसीदलं निक्षिप्य शङ्खमुद्रां धेनुमुद्रां प्रदश्र्य मूलेनाष्टवारमभिमन्त्र्य पादादि मुकुटपर्यन्तं मूलमन्त्रेण त्रिरावृत्या भ्रामयित्वा तत्तोयं अर्घ्यपात्रोदके दद्यात् । शङ्खं पीठे सव्यतो निधाय। bimbacchāyādōṣa parihārārthaṃ śaṅkhabhramaṇammahaṃ kariṣyē. iti saṅkalpya śuddhōdakēna śaṅkhamāpūrya, tulasīdalaṃ nikṣipya śaṅkhamudrāṃ

dhēnumudrāṃ pradarśya mūlēnāṣṭhavāramabhimantrya pādādi mukuṭaparyantaṃ mūlamantrēṇa trirāvṛtyā bhrāmayitvā tattōyaṃ arghyapātrōdakē dadyāt. śaṅkhaṃ pīṭhē savyatō nidhāya.) Pour water into śaṅkha, display śaṅkhamudrā and dhēnumudrā, chant aṣṭhākṣarī 8 times, and wave the śaṅkha clockwise from feet to head of the Lord, form navel to head and form heart to head. This water should be used for 'prōkṣaṇa'(sprinkling). The śaṅkha should be placed inverted in the pīṭha.

ओं अर्चत प्रार्चत प्रियमेधासो अर्चत ।
अर्चन्तु पुत्रका उत पुरं न धृष्ण्वर्चत ।।ओं ।।

ōṃ arcata prārcata priyamēdhāsō arcata.
arcuntu putrakā uta puraṃ na dhṛṣṇvarcata.ōṃ.

Devotees who have faith and pleasure in doing yajña! May

you worship the fearless Lord through your karma! Devotees interested in the jñānamārga! May you worship the Lord through dhyāna! Devotees interested in karma! Even if you not have adequate jñāna of the Lord, you must worship Him! Those interested in jñāna! Even if you are worshipping the Lord through dhyāna, you must also worship Him through yajña! Do not mistake the dēha (body), dēhābhimāni (jīva) or the pratimā (idols) to be the Lord and perform pūjā.

(इति अक्षतान् एकवारं मूलेन भ्रमणं कृत्वा) अक्षतान् समर्पयामि । (इति समर्प्य) iti akṣatān ēkavāraṃ mūlēna bhramaṇaṃ kṛtvā) akṣatān samarpāyāmi. (iti samarpya) Chanting the above mantra, offer the akṣata to the Lord by waving the 'akṣata' vessel once around the Lord.

रमाब्रह्मादयो देवाः सनकाद्या शुकादयः ।
श्रीनृसिंहप्रसादोऽयं सर्वे गृह्णन्तु वैष्णवाः ॥

ramābrahmādayō dēvāḥ sanakādyā śukādayaḥ.
śrīnṛsiṃhaprasādō'yaṃ sarvē gṛhṇantu vaiṣṇavāḥ.

This is prasāda of Narasiṃha. May Lakṣmī, Brahma, all dēvatā, śuka and all ṛṣis, and all viṣṇubhaktas partake of it. Offer tīrtha once to śaṅkha, ghaṇṭāmaṇi and place nirmālya on both of them.

(इति शङ्खस्य) 'लं लक्ष्म्यै नमः' (प्राणस्य) 'वं वायवे नमः' (इति तीर्थनिर्माल्यादीन् दत्वा, गरुडे घण्टायां च दद्यात् ।)

iti śaṅkhasya) 'laṃ lakṣmyai namaḥ' (prāṇasya) 'vaṃ vāyavē namaḥ' (iti tīrthanirmālyādīn datvā, garuḍē ghaṇṭāyāṃ ca dadyāt.)

समापनम् samāpanam

यस्य स्मृत्या च नामोक्त्या तपःपूजाक्रियादिषु ।
न्यूनं सम्पूर्णतां याति सद्यो वन्दे तमच्युतम् ॥१ ॥
मन्त्रहीनं क्रियाहीनं भक्तिहीनं जनार्दन ।
यत् कृतं तु मयादेव परिपूर्णं तदस्तु ते ॥२ ॥
कायेन वाचा मनसेन्द्रियैर्वा बुध्यात्मना वाऽनुसृतस्वभावः ।
करोमि यद्यत् सकलं परस्मै नारायणायेति समर्पयामि ॥३ ॥
(तिथ्यादीनुच्चार्य) अनेन (मध्याह्नकालं) मया कृतेन श्रीलक्ष्मीनारायणपूजाकर्मणा मध्वान्तर्गत श्रीलक्ष्मीनारायणः प्रीयताम् । श्री कृष्णार्पणमस्तु । (इति तुलसीदलानि समर्प्य, तत्तुलसीं गृहीत्वा) प्रसीद भगवन्नागच्छाऽऽगच्छ । भगवन्तं सश्रीकं सपरिवारं श्रीलक्ष्मीनारायणं मम हृत्कमले (अन्यगृहे-सूर्यमण्डले) प्रावाहयामि । (इति प्रावाह्य तुलसीं कर्णयोर्धृत्वा हृदये हस्तं न्यस्य)

yasya smṛtyā ca nāmōktyā tapaḥpūjākriyādiṣu.
nyūnaṃ sampūrṇatāṃ yāti sadyō vandē tamacyutam.1.
mantrahīnaṃ kriyāhīnaṃ bhaktihīnaṃ janārdana.
yat kṛtaṃ tu mayādēva paripūrṇaṃ tadastu tē.2.
kāyēna vācā manasēndriyairvā buddhyātmanā vā ̣nusṛtasvabhāvaḥ.
karōmi yadyat sakalaṃ parasmai nārāyaṇāyēti samarpayāmi.3.
(tithyādīnuccārya) anēna (madhyāhnakālaṃ) mayā kṛtēna śrīlakṣmīnārāyaṇapūjākarmaṇā madhvāntargata

śrīlakṣmīnārāyaṇaḥ prīyatām. śrī kṛṣṇārpaṇamastu. (iti tulasīdalāni samarpya, tattulasīṃ gṛhītvā) prasīda bhagavannāgacchā ss gaccha. bhagavantaṃ saśrīkaṃ saparivāraṃ śrīlakṣmīnārāyaṇaṃ mama hṛtkamalē (anyagṛhē-sūryamaṇḍalē) prāvāhayāmi. (iti prāvāhya tulasīṃ karṇayōrdhṛtvā hṛdayē hastaṃ nyasya)

Chant 'yasyasmṛtyā..', tithi, vāra, etc., say you are offering the pūjā to the Lord and offer tulasī to the Lord. Take tulasī from the pīṭha, chant 'bhagavannāga ss gacchāccha..', asking lakṣmīnārāyaṇa present in the idol to move into your heart, sniff the tulasī once and place it in the ear. Place palm on chest.

याचेऽहं त्वां हृषीकेश नमामि पुरुषोत्तम ।
हृदये कुरु संवासं श्रिया सह जगत्पते ॥

yācē s haṃ tvāṃ hṛṣīkēśa namāmi puruṣōttama.
hṛdayē kuru saṃvāsaṃ śriyā saha jagatpatē.

"Hṛṣīkēśa! puruṣōttama! I am prostrating before you and praying to You. Oh Lord of the universe. Along with Lakṣmī, reside in my heart."

(इति प्रार्थ्य, आत्मनि मातृकान्यास तत्त्वन्यासौ कृत्वा घण्टानादं कुर्यात् । iti prārthya, ātmani mātṛkānyāsa tattvanyāsau kṛtvā ghaṇṭānādaṃ kuryāt.) 'mātṛkādēvatābhyō namaḥ' Perform tattvanyāsa. If not, chant 'sarvābhyō tattvadēvatābhyō namaḥ' Ring the ghaṇṭāmaṇi.

क्षमापणम् kṣamāpaṇam (seeking pardon)

न जाने कर्म यत्किञ्चिन्नापि लौकिकवैदिके ।
न निषेधविधीन् विष्णो तव दासोऽस्मि केवलम् ॥१ ॥
अपराधसहस्राणि क्रियन्तेऽहर्निशं मया ।
तानि सर्वाणि मे देव क्षमस्व पुरुषोत्तम ॥२ ॥
आपादमौलिपर्यन्तं पश्यतः पुरुषोत्तमम् ।
पातकानि विनश्यन्ति किं पुनश्चोपपातकैः ॥३ ॥
नाहं कर्ता हरिः कर्ता तत्पूजा कर्म चाखिलम् ।
तथाऽपि मत्कृता पूजा तत्प्रसादेन नान्यथा ॥४ ॥
तद्भक्त्या सफलं मह्यं तत्प्रसादः पुनः पुनः ।
कर्मन्यासो हरेरेवं विभोस्तृप्तिकरः सदा ॥५ ॥
स्ववन्दनं यथा पित्रा कारितं शिशुकर्तृकम् ।
एवं पूजा विष्ण्वधीना भवेज्जीवकृतेत्यपि ॥६ ॥
मादृशो न परः पापी त्वादृशो न दयापरः ।
दासोऽयमिति मां मत्वा क्षमस्व पुरुषोत्तम ॥७ ॥
पापोऽहं पापकर्माऽहं पापात्मा पापसम्भवः ।
त्राहि मां पुण्डरीकाक्ष शरणागतवत्सल ॥८ ॥
अन्यथा शरणं नास्ति त्वमेव शरणं मम ।
तस्मात् कारुण्यभावेन रक्ष रक्ष जनार्दन ॥९ ॥
यः सर्वगुणसम्पूर्णः सर्वदोषविवर्जितः ।
प्रीयतां प्रीत एवालं विष्णुर्मे परमः सुहृत् ॥१० ॥

na jānē karma yatkiñcinnāpi laukikavaidikē.
na niṣēdhavidhīn viṣṇō tava dāsō'smi kēvalam.1.

aparādhasahasrāṇi kriyantē'harniśaṃ mayā.
tāni sarvāṇi mē dēva kṣamasva puruṣōttama.2.
āpādamauliparyantaṃ paśyataḥ puruṣōttamam.
pātakāni vinaśyanti kiṃ punaścōpapātakaiḥ.3.
nāhaṃ kartā hariḥ kartā tatpūjā karma cākhilam.
tathā'pi matkṛtā pūjā tatprasādēna nānyathā.4.
tadbhaktyā saphalaṃ mahyaṃ tatprasādaḥ punaḥ punaḥ.
karmanyāsō harērēvaṃ vibhōstṛptikaraḥ sadā.5.
svavandanaṃ yathā pitrā kāritaṃ śiśukartṛkam.
ēvaṃ pūjā viṣṇvadhīnā bhavējjīvakṛtētyapi.6.
mādṛśō na paraḥ pāpī tvādṛśō na dayāparaḥ.
dāsōsyamiti māṃ matvā kṣamasva puruṣōttama.7.
pāpō'haṃ pāpakarmā'haṃ pāpātmā pāpasambhavaḥ.
trāhi māṃ puṇḍarīkākṣa śaraṇāgatavatsala.8.
anyathā śaraṇaṃ nāsti tvamēva śaraṇaṃ mama.
tasmāt kāruṇyabhāvēna rakṣa rakṣa janārdana.9.
yaḥ sarvaguṇasampūrṇaḥ sarvadōṣavivarjitaḥ.
prīyatāṃ prīta ēvālaṃ viṣṇurmē paramaḥ suhṛt.10.

Oh Lord Hari! I do not know how to worship you! I have no wordly or scriptual knowledge. I do not know what to do, what not to do. All I can say is that I am your servant (dāsa). I am committing thousands of offences day and night. Oh puruṣōttama! Please pardon all such acts. I am not doing any work independently. You are performing your own pūjā by residing in me. Even then, because of your grace, I am able to say that I did the pūjā. There is no greater sinner tha me. puruṣōttama! Consider me as your

dāsa (servant) and pardon me.

(इति प्रार्थयेत् । पुण्डरीकाक्षस्तोत्रं (जितन्ते स्तोत्रं) शतापराधस्तोत्राणि पठेत् । iti prārthayēt.
puṇḍarīkākṣastōtraṃ (jitantē stōtraṃ) śatāparādhastōtrāṇi paṭhēt.

प्रदक्षिणनमस्काराः pradakṣiṇanamaskārāḥ

यानि कानि च पापानि जन्मान्तरकृतानि च ।
तानि तानि विनश्यन्ति प्रदक्षिणपदेपदे ॥१ ॥
तीर्थकोटि सहस्राणि व्रतकोटिशतानि च ।
नारायणप्रणामस्य कलां नार्हन्ति षोडषीम् ॥२ ॥

yāni kāni ca pāpāni janmāntarakṛtāni ca.
tāni tāni vinaśyanti pradakṣiṇapadēpadē.1.
tīrthakōṭi sahasrāṇi vratakōṭiśatāni ca.
nārāyaṇapraṇāmasya kalāṃ nārhanti ṣōḍaṣīm.2.

The sins committed in many birhts get expiated through every step of a pradakṣiṇa. The merit accrued from crores of tīrthayātras and vratas are not equal to even 1/16th of the merit accruing from a namaskāra.

उरसा शिरसा दृष्ट्या मनसा वचसा तथा ।
पद्भ्यां कराभ्यां जानुभ्यां प्रणामोऽष्टाङ्ग ईरितः ॥३ ॥
नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाहवे ।
सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटीयुगधारिणे नमः ॥४ ॥
नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च ।

जगद्धिताय कृष्णाय गोविन्दाय नमो नमः ॥५ ॥

कल्याणाद्भुतगात्राय कामितार्थप्रदायिने ।

श्रीमद्वेङ्कटनाथाय श्रीनिवासाय ते नमः ॥६ ॥

नमो नमो नमो नमो नतोऽस्मि ते सदा पदम् ।

समस्तसद्गुणोच्छ्रितं नमामि ते पदं पुनः ॥७ ॥

स्वतन्त्रायाखिलेशाय निर्दोषगुणरूपिणे ।

श्रेयसे मे सुपूर्णाय नमो नारायणाय ते ॥८ ॥

परमात्मने सततमेकरूपिणे दशरूपिणे शतसहस्ररूपिणे ।

अविकारिणे स्फुटमनन्तरूपिणे सुखचित्समस्ततनवे नमो नमः ॥९ ॥

नमो नमस्तेऽखिलकारणाय नारायणायार्तिविनाशनाय ।

सर्वागमाम्नाय महार्णवाय नमोऽपवर्गाय परायणाय ॥१० ॥

मातर्नमामि कमले कमलासनाद्यैर्देवैः पदाम्बुजयुगं तव सेन्द्ररुद्रैः ।

आराधितं विविधभूरुहदिव्यपुष्पैर्मां रक्ष रक्ष वितरस्व ममेप्सितार्थान् ॥११ ॥

इति देवीं ततो नत्वा अनन्तगरुडादीन् ।

अन्यांश्च वैष्णवान्नत्वा कृतार्थोऽस्मीति चिन्तयेत् ॥१२ ॥

मातर्मे मातरिश्वन् पितरतुलगुरो भ्रातरिष्टाप्तबन्धो

स्वामिन् सर्वान्तरात्मन्नजर जरयितर्जन्ममृत्यामयानाम् ।

गोविन्दे देहि भक्तिं भवति च भगवन्नूर्जितां निर्निमित्तां

निर्व्याजां निश्चलां सद्गुणगणबृहतीं शाश्वतीमाशु देव ॥१३ ॥

मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।

वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शरणं प्रपद्ये ॥१४ ॥
बुद्धिर्बलं यशो धैर्यं निर्भयत्वमरोगता ।
अजाड्यं वाक्पटुत्वं च हनूमत् स्मरणाद्भवेत् ॥१५ ॥
अनेन प्रदक्षिणनमस्कारकरणेन भगवान् मध्वान्तर्गतः
श्रीगोपालकृष्णः प्रीयताम् ।

urasā śirasā dṛṣṭyā manasā vacasā tathā.
padbhyā karābhyāṃ jānubhyāṃ praṇāmōsṣṭāṅga īritaḥ.3.
namōsstvanantāya sahasramūrtayē
sahasrapādākṣiśirōrubāhavē.
sahasranāmnē puruṣāya śāśvatē
sahasrakōṭīyugadhāriṇē namaḥ.4.
namō brahmaṇyadēvāya gōbrāhmaṇahitāya ca.
jagaddhitāya kṛṣṇāya gōvindāya namō namaḥ.5.
kalyāṇādbhutagātrāya kāmitārthapradāyinē.
śrīmadvēṅkaṭanāthāya śrīnivāsāya tē namaḥ.6.
namō namō namō namō natōssmi tē sadā padam.
samastasadguṇōcchritaṃ namāmi tē padaṃ punaḥ.7.
svatantrāyākhilēśāya nirdōṣaguṇarūpiṇē.
śrēyasē mē supūrṇāya namō nārāyaṇāya tē.8.
paramātmanē satatamēkarūpiṇē
daśarūpiṇē śatasahasrarūpiṇē.
avikāriṇē sphuṭamanantarūpiṇē
sukhacitsamastatanavē namō namaḥ.9.
namō namastēsskhilakāraṇāya
nārāyaṇāyārtivināśanāya.

sarvāgamāmnāya mahārṇavāya
namō ${}_{s}$pavargāya parāyaṇāya.10.
mātarnamāmi kamalē kamalāsanādyair
dēvaiḥ padāmbujayugaṃ tava sēndrarudraiḥ.
ārādhitaṃ vividhabhūruhadivyapuṣpair
māṃ rakṣa rakṣa vitarasva mamēpsitārthān.11.
iti dēvīṃ tatō natvā anantagaruḍādīn.
anyāṃśca vaiṣṇavānnatvā kṛtārthōssmīti cintayēt.12.
mātarmē mātariśvan pitaratulagurō bhrātariṣṭāptabandhō
svāmin sarvāntarātmannajara
jarayitarjanmamṛtyāmayānām.
gōvindē dēhi bhaktiṃ bhavati ca bhagavannūrjitāṃ nirnimittāṃ
nirvyājāṃ niścalāṃ sadguṇagaṇabṛhatīṃ śāśvatīmāśu dēva.13.
manōjavaṃ mārutatulyavēgaṃ
jitēndriyaṃ buddhimatāṃ variṣṭham.
vātātmajaṃ vānarayūthamukhyaṃ
śrīrāmadūtaṃ śaraṇaṃ prapadyē.14.
buddhirbalaṃ yaśō dhairyaṃ nirbhayatvamarōgatā.
ajāḍyaṃ vākpaṭutvaṃ ca hanūmat smaraṇādbhavēt.15.
anēna pradakṣiṇanamaskārakaraṇēna bhagavān madhvāntargataḥ śrīgōpālakṛṣṇaḥ prīyatām.

Chant 'namōstvanantāya..' and other ślōkas, and perform namaskāra to the right side of the Lord.

तीर्थप्राशनम् । tīrthaprāśanam.

अकालमृत्युहरणं सर्वव्याधिनिवारणम् ।
सर्वदुरितोपशमनं विष्णुपादोदकं शुभम् ॥

akālamṛtyuharaṇaṃ sarvavyādhinivāraṇam.

sarvaduritōpaśamanaṃ viṣṇupādōdakaṃ śubham.

Sprinkle śaṅkha tīrtha on body.

Chanting this mantra, sprinkle tīrtha first on head, then sip tīrtha thrice with tulasī, again sprinkle tīrtha on head.

śrī kṛṣṇārpaṇamastu.

रात्रिपूजा Rātripūjā

सायंसन्ध्योपासनानन्तरं रात्रिपूजार्थं प्रत्येकशः निक्षिप्तशालग्रामादिकं पीठे निक्षिप्य, तत्पुरत आचम्य, आसनप्राणायामौ सङ्कल्पं च कृत्वा, घण्टावादनानन्तरं श्रीलक्ष्मीनारायणं ध्यात्वा, शङ्खपूजां पीठपूजां आवाहनादिकं कृत्वा, अर्घ्यपाद्यादिषोडषोपचारान् दत्वा, केशवादि चतुर्विंशतिनाम्ना कृष्णाष्टोत्तरशतनाम्ना च पुष्पाञ्जलिं आवरणपूजां च कृत्वा धूपदीपादीन् प्रदर्श्य, जलक्षीरफलताम्बूलादीन् समर्प्य, तदनन्तरं श्रीमुख्यप्राणे च समर्प्य, मङ्गलनीराजनं राजोपचारपूजां प्रदक्षिणनमस्कारांश्च कृत्वा, परमात्मानां शाययित्वा, परमात्मा निद्रितोऽभूदिति मत्वा समापयेत् ।

sāyaṃsandhyōpāsanānantaraṃ rātripūjārthaṃ pratyēkaśaḥ nikṣiptaśālagrāmādikaṃ pīṭhē nikṣipya, tatpurata ācamya, āsanaprāṇāyāmau saṅkalpaṃ ca kṛtvā, ghaṇṭāvādanānantaraṃ śrīlakṣmīnārāyaṇaṃ dhyātvā, śaṅkhapūjāṃ pīṭhapūjāṃ āvāhanādikaṃ kṛtvā, arghyapādāyādiṣōḍaṣōpacārān datvā, kēśavādi caturviṃśatināmnā kṛṣṇāṣṭōttaraśatanāmnā ca puṣpāñjaliṃ āvaraṇapūjāṃ ca kṛtvā dhūpadīpādīn pradarśya, jalakṣīraphalatāmbūlādīn samarpya, tadanantaraṃ śrīmukhyaprāṇē ca samarpya, maṅgalanīrājanaṃ rājōpacārapūjāṃ pradakṣiṇanamaskārāṃśca kṛtvā, paramātmānāṃ śāyayitvā, paramātmā nidritōsbhūditi matvā samāpayēt.

इति देवापूजापद्धतिः सम्पूर्णा । श्रीकृष्णार्पणमस्तु ।

iti dēvāpūjāpaddhatiḥ sampūrṇā. śrīkṛṣṇārpaṇamastu.

पञ्चयज्ञाः Pañcayajñāḥ

ब्रह्मयज्ञो देवयज्ञः पितृयज्ञस्तथैव च ।
भूतयज्ञो नृयज्ञश्च पञ्चयज्ञाः प्रकीर्तिताः ॥

brahmayajñō dēvayajñaḥ pitṛyajñastathaiva ca.
bhūtayajñō nṛyajñaśca pañcayajñāḥ prakīrtitāḥ.

A number of yajñās have been prescribed in the karmakāṇḍa granthāḥ. Of them, the important ones to be performed every day are five : brahmayajña, dēvayajña, pitṛyajña, bhūtayajña, nṛyajña. The dēva, ṛiṣi and pitṛdēvatāḥ have performed great acts for the welfare of humans. So we are always indebted to them. By performing the pañcayajña, we repay the debt.

ब्रह्मयज्ञः brahmayajñaḥ

Brahmins must daily read the holy texts and gain knowledge of the Lord without whom no activity takes place. They must also impart the knowledge to those who do not have it.

देवयज्ञः Dēvayajñaḥ

The dēvatās, as a service to the Lord, are giving unto mankind whatever is needed, at the right time. Hence offering to the dēvatās a portion of whatever we consume is a must. This is dēvayajña.

पितृयज्ञः Pitṛyajñaḥ

Our ancestors had toiled to make the world a better place for us. They had also helped us take birth and work out our future. Thanksgivings to them is pitṛyajña.

नृयज्ञः Nṛyajñaḥ

Providing food, shelter and clothing to the needy deotees of the Lord and mitigating their sorrow is nṛyajña. This is one of the main duties of a householder.

भूतयज्ञः Bhūtayajñaḥ

The pañcabhūta help us in our daily life. To thank them, we must offer a small portion of our daily meal to them, beore partaking of it. A small portion should be set aside after we eat, for those souls in the nether world who had been dependants of our ancestors.

ब्रह्मयज्ञः Brahmayajñaḥ

The brahmayajña is performed after the morning japa and pūjā and before the madhyāhnikajapa. It should not be performed during the nāndi period (form its beginning to its end), on ēkādaśī, kṛṣṇāṣṭhamī, śravaṇadvādaśī, and during the āśauca (mṛtāśauca, jātāśauca) period. On dvādaśī with harivāsara, it should be performed after the harivāsara period.

During the brahmayajña we should be seated with the right lap over the left leg. Pour water into left palm, place one nirmālyatulasī, place left palm on right thigh and chant the

mantra prescribed. If pavitra made of darbha is not available, place the yajñōpavīta on the ring finger of the right hand.

Those who cannot perform the brahmayajña in detail should chant gāyatrīmantra with praṇava and vyāhṛti three times, and at least one ṛk of the vēdas.

आचम्य, प्राणायामं कृत्वा, देशकालादीनुच्चार्य श्रीलक्ष्मीनारायणप्रेरणया श्रीलक्ष्मीनारायणप्रीत्यर्थं ब्रह्मयज्ञेन यक्ष्ये । देवर्षि आचार्य पितृ यम तर्पणाख्यं च कर्म करिष्ये ।

ओं विद्युदसि विद्यमे पाप्मानमृतात्सत्यमुपैमि ओं ।
(इति अपः स्पृष्ट्वा) ब्रह्मयज्ञपूर्वभागिनीं गायत्रीं सावित्रीं सकृत् प्रणवां पच्छोऽर्धर्चशः ऋक्शः जपं करिष्ये ।

ओं भूः तत्सवितुर्वरेण्यम् । भुवः भर्गो देवस्य धीमहि । स्वः धियो यो नः प्रचोदयात् । (सव्याहृतिकपद) ।२ ।
भूर्भुवः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । स्वः धियो यो नः प्रचोदयात् । (सव्याहृतिक अर्धऋक्) ।३ ।
ओं भूर्भवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् । (सव्याहृतिक ऋक्) ।४ ।
ओमापोज्योतीरसोऽमृतं ब्रह्मभूर्भुवःस्वरोम् ।
(शिरोमन्त्रः) ।५ ।
अग्निमीळ इत्यस्य मन्त्रस्य मधुच्छन्दा ऋषिः । गायत्री

छन्दः । अग्निर्देवता । ब्रह्मयज्ञे विनियोगः ।

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं रत्नधातमम् ।१ ।

अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत । स देवाँ एव वक्षति ।२ ।

अग्निना रयिमश्नवत् पोषमेव दिवेदिवे । यशसं वीरवत्तमम् ।३ ।

अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि । स इद् देवेषु गच्छति ।४ ।

अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः । देवो देवेभिरागमत्।५ ।

यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि । तवेत् तत् सत्यमङ्गिरः ।६ ।

उप त्वाग्ने दिवे दिवे दोषा वस्तर्धिया वयम् । नमो भरन्त एमसि।७ ।

राजन्तमध्वराणां गोपामृतस्य दीदिविम् । वर्धमानं स्वे दमे ।८ ।

स नः पितेव सूनवेऽग्ने सूपायनो भव । स च स्वा नः स्वस्तये ॥९ ॥ २ ।

(ऋग्वेदः) ।१ ।

अग्निर्वै देवानामवमो विष्णुः परमः । (ब्राह्मण) ।२ ।

अथ महाव्रतं । एष पन्था एतत्कर्म । अथातः
सꣳहिताया उपनिषत् । विदामघवन् विदा । महाव्रतस्य
पञ्चविंशतिं सामिधेन्यः ।(आरण्यकं) (पञ्चोपनिषदः)
।३ ।

अथैतस्य समाम्नायस्य । (सूत्र) ।४ ।

ओं इषे त्वोर्जे त्वा वायवः स्थोपायवः स्थ देवो वः सविता
प्रार्पयतु श्रेष्ठतमाय कर्मण आप्यायध्वमघ्निया
देवभागमूर्जस्वतीःपयस्वतीः प्रजावतीरनमीवा अयक्ष्मा मा
वः स्तेन ईशत माऽघशꣳसो रुद्रस्य हेतिः परि वो वृणक्तु
ध्रुवा अस्मिन् गोपतौ स्यात बह्वीर्यजमानस्य पशून् पाहि
।। ।ओं । (यजुर्वेद) ।५ ।

ओं अथातो दर्शपूर्णमासौ व्याख्यास्यामः ओं(बोधायन
सूत्र)।६।

ओं अग्न आयाहि वीतये गृणानो हव्यदातये ।
निहोता सत्सि बर्हिषि । (सामवेद) ।७ ।

ओं शं नो देवीरभिष्टय आपो भवन्तु पीतये ।
शं योरभि स्रवन्तु नः । (अथर्ववेद) ।८ ।

अथ शिक्षां प्रवक्ष्यामि । (शिक्षा) ।९ ।

वृद्धिरादैच् । (व्याकरण) ।१० ।

समाम्नायः समान्मातः । (निरुक्त) ।११ ।

मयरसतजभनलगसम्मितम् । (छन्दः) ।१२ ।

पञ्चसंवस्तरमयम् । (ज्योतिस्) ।१३ ।

गौः । ग्मा ।ज्मा ।क्ष्मा । (निघण्टु) ।१४ ।

ओं अथातो ब्रह्मजिज्ञासा ओं ।(पूर्वमीमांसा) ।१५ ।

ओं अथातो धर्मजिज्ञासा ओं ।(उत्तरमीमांसा) ।१६ ।

ओं अथातो दैवीमीमांसा ओं ।(दैवीमीमांसा) ।१७ ।

योगीश्वरं याज्ञ्यवल्क्यम् । (स्मृति) ।१८ ।

नारायणं सुरगुरुं जगदेकनाथं भक्तप्रियं
सकललोकनमस्कृतं च ।
त्रैगुण्यवर्जितमजं विभुमाद्यमीशं वन्दे
भवघ्नममरासुरसिद्धवन्द्यम् ॥

नारायणं नमस्कृत्य नरं चैव नरोत्तमं ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ।(भारत) ।१९
।

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्
तेने ब्रह्महृदा य आदिकवये मुह्यन्ति यं सूरयः ।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गो मृषा
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥
(भागवत)।२०।

नारायणं गुणैःसर्वैरुदीर्णं दोषवर्जितम् ।

ज्ञेयं गम्यं गुरूंश्चापि नत्वा सूत्रार्थ उच्यते ।। (भाष्य)

नमो नमोऽशेषदोषदूर पूर्णगुणात्मने ।

विरिञ्चिशर्वपूर्वेड्यवन्द्याय श्रीवराय ते ।। (अणुभाष्य)

।२१ ।

ओं नमो ब्रह्मणे नमों अस्त्वग्नये नमः पृथिव्यै नम ओषधीभ्यः । नमों वाचे नमों वाचस्पतये नमो विष्णवे महते करोमि । (इति त्रिरुच्चार्य)ओं तच्छंयोरावृणीमहे, गातुं यज्ञाय, गातुं यज्ञपतये, दैवींस्वस्तिरस्तु नः, स्वस्तिर्मानुषेभ्यः, ऊर्ध्वं जिगातु भेषजं, शं नो अस्तु द्विपदे शं चतुष्पदे ।। शान्ता पृथिवी शिवमन्तरिक्षं द्यौर्नो देव्यभयं नो अस्तु । शिवा दिशः प्रदिश उद्दिशो न आपो विश्वतः परिपान्तु सर्वतः ।। ओं शान्तिः शान्तिः शान्तिः । ओं वृष्टिरसि वृश्चमे पाप्मानमृतात्सत्यमुपागाम् ।ओम् ।

(इति अप उपस्पृश्य समापयेत् ।)

ācamya, prāṇāyāmam kṛtvā, dēśakādīnuccārya śrīlakṣmīnārāyaṇaprēraṇayā śrīlakṣmīnārāyaṇaprītyartham brahmayajñēna yakṣyē. dēvarṣi ācārya pitṛ yama tarpaṇākhyam ca karmakariṣyē.

ōṃ vidyudasi vidyamē pāpmānamṛtātsatyamupaimi ōṃ. (iti āpaḥ spṛṣṭvā) brahmayajñapūrvabhāginīṃ gāyatrīṃ

sāvitrīṃ sakṛt praṇavāṃ pacchō_s rdharcaśaḥ ṛkśaḥ japaṃ kariṣyē.

ōṃ.1. bhūḥ tatsaviturvarēṇyam. bhuvaḥ bhargō dēvasya dhīmahi. svaḥ dhiyō yō naḥ pracōdayāt. (savyāhaitikapada).2. bhūrbhuvaḥ tatsaviturvarēṇyaṃ bhargō dēvasya dhīmahi. svaḥ dhiyō yō naḥ pracōdayāt. (savyāhṛtika ardhark) .3. bhūrbhavaḥ svaḥ tatsaviturvarēṇyaṃ bhargō dēvasya dhīmahi. dhiyō yō naḥ pracōdayāt. (savyāhṛtika ṛk) .4. ōmāpājyōtīrasō_s mṛtaṃ brahmabhūrbhuvaḥsvarōm. (śirōmantraḥ) .5.

agnimīḷa ityasya mantrasya madhucchandā ṛṣiḥ. gāyatrī chandaḥ. agnirdēvatā. brahmayajñē viniyōgaḥ.

ōṃ agnimīḷē purōhitaṃ yajñasya dēvamṛtvijam. hōtāraṃ ratnadhātamam.

ōṃ agniḥ pūrvēbhirṛṣibhirīḍyō nūtanairuta. sa dēvām̐ ēva vakṣati.
agninā rayimaśnavatpōṣamēva divēdivē. yaśasaṃ vīravattamam.
agnē yaṃ yajñamadhvaraṃ viśvataḥ paribhūrasi. sa iddēvēṣu gacchati.
agnirhōtā kavikratuḥ satyaścitraśravastamaḥ. dēvōdēvēbhirā gamat.1.
yadaṅga dāśuṣē tvamagnē bhadraṃ kariṣyasi. tavēttatsatyamaṅgiraḥ.
upatvāgnē divē divē dōṣāvastardhiyā vayam. namō bharanta ēmasi.
rājantamadhvarāṇāṃ gōpāmṛtasya dīdivim. vardhamānaṃ svē damē.
sanaḥ pitēva sūnavē_s gnē sūpāyanō bhava. sacasvānasvastayē. ōṃ.

(ṛgvēdaḥ).1.

agnirvai dēvānāmavamō viṣṇuḥ paramaḥ.(brāhmaṇa).2. atha mahāvrataṃ. ēṣa panthā ētatkarma. athātaḥ saṃhitāyā upaniṣat. vidāmaghavan vidā. mahāvratasya pañcaviṃśatiṃ sāmidhēnyaḥ. (āraṇyakaṃ)

(pañcōpaniṣadaḥ) .3.

athaitasya samāmnāyasya. (sūtra).4.

ōṃ iṣē tvōrjē tvā vāyavaḥ sthōpāyavaḥstha dēvō vaḥ savitā prārpayatu śrēṣṭhatamāya karmaṇa ā pyāyadhvamaghniyā dēvabhāgamūrjasvatīḥ payasvatīḥ prajāvatīranamīvā ayakṣmāmāvaḥstēna īśata mā$_s$ghaśaṃsō rudrasya hēti pari vō vṛṇaktu dhruvā asmin gōpatau syāta bahvīryajamānasya paśūn pāhi.ōṃ.

(yajurvēda) .5.

ōṃ athātō darśapūrṇamāsau vyākhyāsyāmaḥ ōṃ

(bōdhāyana sūtra) .6.

ōṃ agna ā yāhī vītayē gṛṇānō havyadātayē. nihōtā satsi barhiṣi. (sāmavēda) .7.

ōṃ śaṃ nō dēvīrabhiṣṭaya āpō bhavantu pītayē. śaṃ yō rabhi sravantu naḥ ōṃ. (atharvavēda) .8.

atha śikṣāṃ pravakṣāmi. (śikṣā) .9.

vṛddhirādaic. (vyākaraṇa).10.

samāmnāya samānmātaḥ. (nirukta) .11.

mayarasatajabhanalagasammitam. (chandaḥ).12.

pañcasaṃvastaramayam. (jyōtis).13.

gauḥ. gmā.jmā.kṣmā. (nighaṇṭu) .14.

ōṃ athātō brahmajijñāsā ōṃ. (pūrvamīmāṃsā) .15.

ōṃ athātō dharmajījñāsā ōṃ. (uttaramīmāṃsā) .16.

ōṃ athātō daivīmīmāṃsā ōṃ. (daivīmīmāṃsā) .17.

yōgīśvaraṃ yājñyavalkyam. (smṛti) .18.

nārāyaṇaṃ suraguruṃ jagadēkanāthaṃ
bhaktapriyaṃ sakalalōkanamaskṛtaṃ ca.

traiguṇyavarjitamajaṃ vibhumādyamīśaṃ
vandē bhavaghnamamarāsurasiddhavandyam.
nārāyaṇaṃ namaskṛtya naraṃ caiva narōttamaṃ.
dēvīṃ sarasvatīṃ vyāsaṃ tatō jayamudīrayēt. (bhārata)
.19.
janmādyasya yatō_s nvayāditarataścārthēṣvabhijñaḥ svarāṭ
tēnē brahmahṛdā ya ādikavayē muhyanti yaṃ sūrayaḥ.
tējōvārimṛdāṃ yathā vinimayō yatra trisargō mṛṣā
dhāmnā svēna sadā nirastakuhakaṃ satyaṃ paraṃ dhīmahi.
(bhāgavata) .20.
nārāyaṇaṃ guṇaiḥsarvairudīrṇaṃ dōṣavarjitam.jñēyaṃ
gamyaṃ gurūṃścāpi natvā sūtrārtha ucyatē. (bhāṣya)
namō namōsśēṣadōṣadūra pūrṇaguṇātmanē.
viriñciśarvapūrvēḍyavandyāya śrīvarāya tē. (aṇubhāṣya)
.21.
ōṃ namō brahmaṇē namō astvagnayē namaḥ pṛthivyai
nama ōṣadhībhyaḥ. namō vācē namō vācaspatayē namō
viṣṇavē mahatē karōmi. (iti triruccārya) ōṃ
tacchaṃyōrāvṛṇīmahē gātuṃ yajñāya gātuṃ yajñapatayē
daivīsvastirastu naḥ svastirmīnuṣēbhyaḥ. ūrdhvaṃ jigātu
bhēṣajaṃ śaṃ nō astu dvipadē śaṃ catuṣpadē. śāntā
pṛthivī śivamantarikṣaṃ dyaurnōdēvyabhayaṃ nō astu.
śivā diśaḥ pradiśa uddiśō na āpō viśvataḥ paripāntu
sarvataḥ. ōṃ śāntiḥ śāntiḥ śāntiḥ. ōṃ vṛṣṭirasi vṛścamē
pāpmānamṛtātsatyamupāgām.ōm. (iti āpa upaspṛśya
samāpayēt.)

देवतर्पणम् Dēvatarpaṇa

Facing east, with the yajñōpavīta in the usual position, water should be offered once from the tip of two darbha and the tip of the fingers (known as dēvatīrtha) to each of the dēvatās.

ओं अग्निस्तृप्यतु । विष्णुस्तृप्यतु । प्रजापतिस्तृप्यतु । ब्रह्मा तृप्यतु । वेदास्तृप्यन्तु । देवास्तृप्यन्तु । ऋषयस्तृप्यन्तु । सर्वाणि छन्दांसि तृप्यन्तु । ओंकारस्तृप्यतु । वषट्कारस्तृप्यतु । व्याहृतयस्तृप्यतु । सावित्री तृप्यतु । यज्ञास्तृप्यन्तु । द्यावापृथिव्यौ तृप्येताम् । अन्तरिक्षाणि तृप्यन्तु । अहोरात्राणि तृप्यन्तु । सांख्यास्तृप्यन्तु । सिद्धास्तृप्यन्तु । समुद्रास्तृप्यन्तु । नद्यस्तृप्यन्तु । गिरयस्तृप्यन्तु । क्षेत्रौषधिवनस्पतिगन्धर्वाप्सरसस्तृप्यन्तु । नागास्तृप्यन्तु । वयांसि तृप्यन्तु । गावस्तृप्यन्तु । साध्यास्तृप्यन्तु । विप्रास्तृप्यन्तु । यक्षास्तृप्यन्तु । रक्षांसि तृप्यन्तु । भूतानितृप्यन्तु । एवमन्तानि तृप्यन्तु ।

ōṃ agnistṛpyatu. viṣṇustṛpyatu. prajāpatistṛpyatu. brahmā tṛpyatu. vēdāstṛpyantu. dēvāstṛpyantu. ṛṣayastṛpyantu. sarvāṇi chandāṃsi tṛpyantu. ōṃkārastṛpyatu. vaṣaṭkārastṛpyatu. vyāhṛtayastṛpyatu. sāvitrī tṛpyatu. yajñāstṛpyantu. dyāvāpṛthivyau tṛpyētām. antarikṣāṇi tṛpyantu. ahōrātrāṇi tṛpyantu. sāṅkhyāstṛpyantu. siddhāstṛpyantu. samudrāstṛpyantu. nadyastṛpyantu. girayastṛpyantu. kṣētrauṣadhivanaspati

gandharvāpsarasastr̥pyantu. nāgāstr̥pyantu. vayāṃsi tr̥pyantu. gāvastr̥pyantu. sādhyāstr̥pyantu. viprāstr̥pyantu. yakṣāstr̥pyantu. rakṣāṃsi tr̥pyantu. bhūtānitr̥pyantu. ēvamantāni tr̥pyantu.

ऋषितर्पणम् r̥ṣitarpaṇa

With the yajñōpavīta worn as a garland and facing north, water should be offered twice from the middle of the folded darbhā and the base of the little finger (known as r̥ṣitīrtha) to each fo the r̥ṣis twice.

ओं शतर्चिनस्तृप्यन्तु तृप्यन्तु । माध्यामास्तृप्यन्तु तृप्यन्तु । गृत्समदस्तृप्यतु तृप्यतु । विश्वामित्रस्तृप्यतु । वामदेवस्तृप्यतु । अत्रिस्तृप्यतु । भरध्वाजस्तृप्यतु । वसिष्ठस्तृप्यतु । प्रगाथास्तृप्यन्तु । पावमान्यस्तृप्यन्तु । क्षुद्रसूक्तास्तृप्यन्तु । महासूक्तास्तृप्यन्तु । सनकस्तृप्यतु । सनन्दनस्तृप्यतु । सनत्सुजातस्तृप्यतु । सनातनस्तृप्यतु । सनत्कुमारस्तृप्यतु । कपिलस्तृप्यतु । ओह्ळरिस्तृप्यतु । आसुरी तृप्यतु । पञ्चशिखास्तृप्यन्तु ।

ōṃ śatarcinastr̥pyantu tr̥pyantu. mādhyāmāstr̥pyantu tr̥pyantu. gr̥tsamadastr̥pyatu tr̥pyatu. viśvāmitrastr̥pyatu. vāmadēvastr̥pyatu. atristr̥pyatu. bharadhvājastr̥pyatu. vasiṣṭhastr̥pyatu.pragāthāstr̥pyantu. pāvamānyastr̥pyantu. kṣudrasūktāstr̥pyantu. mahāsūktāstr̥pyantu. sanakastr̥pyatu. sanandanastr̥pyatu. sanatsujātastr̥pyatu. sanātanastr̥pyatu. sanatkumārastr̥pyatu. kapilastr̥pyatu. ōhḷaristr̥pyatu. āsurī tr̥pyatu. pañcaśikhāstr̥pyantu.

आचार्यतर्पणम् ācāryatarpaṇa

With yajñōpavīta to the left (this applies to those whose parents have passed away. Those whose parents are still alive should wear the yajñōpavīta as usual, running across the left shoulder to the right side of the body.) and facing the southeast, water should be offered thrice with the end of darbha held together and from the area of the palm between the ring finger and the thumb (this area is known as pitṛtīrtha) thrice.

ओं सुमन्तुजैमिनिवैशम्पायनपैलसूत्रभाष्यभारत महाभारतधर्माचार्यास्तृप्यन्तु तृप्यन्तु तृप्यन्तु । जानन्तिबाहविगार्ग्यगौतमशाकल्यबाभ्रव्यमाण्डव्यमाण्डूकेयास्तृप्यन्तु तृप्यन्तु तृप्यन्तु । गार्गीवाचक्नवी तृप्यतु तृप्यतु तृप्यतु । वडवाप्रातिथेयी तृप्यतु तृप्यतु तृप्यतु । सुलभामैत्रेयी तृप्यतु तृप्यतु तृप्यतु । कहोळं तर्पयामि तर्पयामि तर्पयामि । कौषीतकं तर्पयामि तर्पयामि तर्पयामि । महाकौषीतकं तर्पयामि तर्पयामि तर्पयामि । भरद्वाजं तर्पयामि तर्पयामि तर्पयामि । पैङ्ग्यं तर्पयामि तर्पयामि तर्पयामि । महापैङ्ग्यं तर्पयामि तर्पयामि तर्पयामि । सुयज्ञं तर्पयामि तर्पयामि तर्पयामि । साङ्ख्यायनं तर्पयामि तर्पयामि तर्पयामि । ऐतरेयं तर्पयामि तर्पयामि तर्पयामि । महैतरेयं तर्पयामि तर्पयामि तर्पयामि । शाकलं तर्पयामि तर्पयामि तर्पयामि । बाष्कलं तर्पयामि तर्पयामि तर्पयामि । सुजातवक्त्रं तर्पयामि तर्पयामि तर्पयामि । औदवाहिं तर्पयामि तर्पयामि तर्पयामि । महौदवाहिं तर्पयामि तर्पयामि तर्पयामि । सौजामिं तर्पयामि

तर्पयामि तर्पयामि । शौनकं तर्पयामि तर्पयामि तर्पयामि । आश्वलायनं तर्पयामि तर्पयामि तर्पयामि । ये चान्ये आचार्यास्ते सर्वे तृप्यन्तु तृप्यन्तु तृप्यन्तु ।

ōṃ sumantujaiminivaiśampāyanapailasūtra bhāṣyachabhāratamahābhārata dharmācāryāstṛpyantu tṛpyantu tṛpyantu. jānantibāhavigārgyagautamaśākalya bābhravyamāṇḍavyamāṇḍūkēyāstṛpyantu tṛpyantu tṛpyantu. gārgīvācaknavī tṛpyatu tṛpyatu tṛpyatu. vaḍavāpratīthēyī tṛpyatu tṛpyatu tṛpyatu. sulabhāmaitrēyī tṛpyatu tṛpyatu tṛpyatu. kahōḷaṃ tarpayāmi tarpayāmi tarpayāmi. kauṣītakaṃ tarpayāmi tarpayāmi tarpayāmi. mahākauṣītakaṃ tarpayāmi tarpayāmi tarpayāmi. bharadhvājaṃ tarpayāmi tarpayāmi tarpayāmi. paiṅgyaṃ tarpayāmi tarpayāmi tarpayāmi. mahāpaiṅgyaṃ tarpayāmi tarpayāmi tarpayāmi. suyajñaṃ tarpayāmi tarpayāmi tarpayāmi. sāṅkhyāyanaṃ tarpayāmi tarpayāmi tarpayāmi. aitarēyaṃ tarpayāmi tarpayāmi tarpayāmi. mahaitarēyaṃ tarpayāmi tarpayāmi tarpayāmi. śākalaṃ tarpayāmi tarpayāmi tarpayāmi. bāṣkalaṃ tarpayāmi tarpayāmi tarpayāmi. sujātavaktraṃ tarpayāmi tarpayāmi tarpayāmi. audavāhiṃ tarpayāmi tarpayāmi tarpayāmi. mahaudavāhiṃ tarpayāmi tarpayāmi tarpayāmi. saujāmiṃ tarpayāmi tarpayāmi tarpayāmi. śaunakaṃ tarpayāmi tarpayāmi tarpayāmi. āśvalāyanaṃ tarpayāmi tarpayāmi tarpayāmi. yē cānyē ācāryāstē sarvē tṛpyantu tṛpyantu tṛpyantu.

पितृतर्पणम् Pitṛtarpaṇa

With the yajñōpavīta turned to the left (running across the right shoulder to the left of the body) and facing south, it should be offered from the pitṛtīrtha region of the palm and from the folded ends of the darbha, with nirmālyatulasi in hand. It should be offered thrice with sālagrāmatīrtha. While offering tarpaṇa, the pavitra ring made of gold should be worn on the ring finger and the tarjanī ring made of silver, with ōṃ namō bhagavatē vāsudēvāya inside on it, on the indexfinger.

The tarpaṇa should be offered to the following;

अत्राssगच्छन्तु पितरः ।

namaḥ.atrāgacchantu pitaraḥ.

देवताभ्यः पितृभ्यश्च महायोगिभ्य एव च ।
नमः स्वधायै स्वाहायै नित्यमेव नमो नमः ॥

dēvatābhyaḥ pitṛbhyaśca mahāyōgibhya ēva ca.
namaḥ svadhāyai svāhāyai nityamēva namō namaḥ.

पितरम् - (father) अस्मत्पितरम् .... शर्माणम् .... गोत्रम् वसुरूपम् तदन्तर्यामि प्रद्युम्नं स्वधा नमः तर्पयामि तर्पयामि तर्पयामि ।

pitaraṃ - (father) asmatpitaraṃ .... śarmāṇaṃ (name of father) .... gōtraṃ (Gotra) vasurupaṃ tadantaryāmi pradyumnaṃ svadhā namaḥ tarpayāmi. tarpayāmi. tarpayāmi.

पितामहम् - pitāmahaṃ - (father's father)

प्रपितामहम् - prapitāmahaṃ - (father's father's father)

मातरम् - mātaraṃ - (mother)

पितामहीम् - pitāmahiṃ - (father's mother)

प्रपितामहीम् - prapitāmahiṃ - (father's father's mother)

सापत्नजननीम् - sāpatnajananīṃ - (father's second wife if he had one)

मातामहम् - mātāmahaṃ - (mother's father)

मातृपितामहम् - mātṛpitāmahaṃ - (mother's father's father)

मातृप्रपितामहम् - mātṛprapitāmahaṃ - (mother's father's grandfather)

मातामहीम् - mātāmahiṃ - (mother's mother)

मातृपितामहीम् - mātṛpitāmahiṃ - (mother's father's mother)

मातृप्रपितामहीम् - mātṛprapitāmahiṃ - (mother's grandfather's mother)

आत्मपत्नीम् - ātmapatnīṃ - (wife, if dead)

आत्मसुतम् - ātmasutaṃ - (son, if dead)

भ्रातरम् - bhrātaraṃ - (brother, if dead)

तत्पत्नीम् - tatpatnīṃ - (brother's wife, if dead)

तत्पुत्रम् - tatputraṃ - (brother's children, if dead)

पितृव्यम् - pitṛvyaṃ - (father's brother)

तत्पत्नीम् - tatpatnīṃ - (father's brothers' wives)

तत्पुत्रम् - tatputraṃ - (father's brothers' children)

मातुलम् - mātulaṃ - (mother's brothers)

तत्पत्नीम् - tatpatnīṃ - (mother's brothers' wives)

तत्पुत्रम् - tatputraṃ - (mother's brothers' children)

दुहितरम् - duhitaraṃ - (one's own daughter)

तद्भर्तारम् - tadbhartāraṃ - (daughter's husband)

दौहित्रम् - dauhitraṃ - (daughter's children)

आत्मभगिनीम् - ātmabhaginīṃ - (one's sisters)

तद्भर्तारम् - tadbhartāraṃ - (sisters' husband)

तत्पुत्रम् - tatputraṃ - (sisters' children)

पितृभगिनीम् - pitṛbhaginīṃ - (father's sisters)

तद्भर्तारम् - tadbhartāraṃ - (father's sisters' husbands)

तत्पुत्रम् - tatputraṃ - (father's sisters' children)

मातृभगिनीम् - mātṛbhaginīṃ - (mother's sisters)

तद्भर्तारम् - tadbhartāraṃ - (mother's sisters' husbands)

तत्पुत्रम् - tatputraṃ - (mother's sisters' children)

श्वशुरम् - śvaśuraṃ - (father-in-law)

श्वश्रूम् - śvaśrūṃ - (mother-in-law)

स्यालकम् - syālakaṃ - (brother-in-law)

तत्पत्नीम् - tatpatnīṃ - (wife's brothers' wives)

गुरुम् - guruṃ - (those who given mantrōpadēśa)

सपत्नीकं आचार्यम् - sapatnīkaṃ ācāryaṃ - (purōhita)

सपत्नीकं स्वामिनम् - sapatnīkaṃ svāminaṃ - (yajamāna-one who has given job, food and shelter)

आत्मसखायम् - ātmasakhāyaṃ - (friend)

आदौ पिता तथा माता सापत्नजननी तथा ।
मातामहाः सपत्नीका आत्मपत्नी ततःपरम् ॥
सुतभ्रातृपितृव्याश्च मातुलाः सहभार्यकाः ।
दुहिता भगिनी चैव दौहित्रो भागिनेयकः ॥
पितृष्वसा मातृष्वसा श्वशुरौ स्यालकस्तथा ।
भावुको गुरुराचार्यः स्वामी सखा यथाक्रमम् ॥

ādau pitā tathā mātā sāpatnajananī tathā.
mātāmahāḥ sapatnīkā ātmapatnī tataḥparam.
sutabhrātṛpitṛvyāśca mātulāḥ sahabhāryakāḥ.
duhitā bhaginī caiva dauhitrō bhāginēyakaḥ.
pitṛṣvasā mātṛṣvasā śvaśurau syālakastathā.
bhāvukō gururācāryaḥ svāmī sakhā yathākramam.

On amāvāsyā and saṅkrānti, tarpaṇa should be given with tila and tīrtha (daily only with tīrtha). During the mahālaya period, tarpaṇa should be offered on all 15 days.

यमतर्पणम् Yamatarpaṇa

Facing south, water should be offered from the tip of the fingers with tila. Those whose parents are alive should face east and offer it with water only.

यमं तर्पयामि । धर्मराजं । मृत्युं । अन्तकं । वैवस्वतं । कालं । सर्वभूतक्षयं । औदुम्बरं । दध्नं । नीलं । परमेष्ठिनं । वृकोदरं । चित्रं । चित्रगुप्तं तर्पयामि ।

Yamaṃ Tarpayāmi. Dharmarājaṃ. Mṛtyuṃ. Antakaṃ.

Vaivasvataṃ. Kālaṃ. Sarvabhūtakṣayaṃ. Oudumbaraṃ. Dadhnāṃ. Nīlāṃ. Paramēṣṭhinaṃ. Vṛkōdaraṃ. Citrāṃ. Citraguptamaṃ Tarpayāmi.

संक्षेपतर्पणम् saṅkṣēpatarpaṇam

This should be resorted to by those who are unable to offer the regular, eleborate tarpaṇa. The following three mantra should be recited.

आब्रह्मस्तम्बपर्यन्तं यत्किञ्चित् सचराचरम् ।
मया दत्तेन तोयेन तृप्तिमायान्तु पुष्कलाम् ।।

ābrahmastambaparyantaṃ yatkiñcit sacarācaram.
mayā dattēna tōyēna tṛptimāyāntu puṣkalām.

सूत्रनिष्पीडनोदकम् sūtraniṣpīḍanaṃ

Holding the knots of the yajñōpavīta (brahmagranthi) with tulasī offer thtis tarpaṇa.

ये के चास्मत्कुले जाता अपुत्रा गोत्रिणो मृताः ।
ते गृह्णन्तु मया दत्तं वस्त्रनिष्पीडनोदकम् ।

yē kē cāsmatkulē jātā aputrā gōtriṇō mṛtāḥ.
tē gṛhṇantu mayā dattaṃ vastraniṣpīḍanōdakam.

This should be offered only by the adhikārī

कुशोत्सर्जनम् kuśōtsarjanaṃ

This is removing the darbha form the finger.

येषां पिता न च भ्राता न पुत्रो नान्यगोत्रिणः ।
ते सर्वे तृप्तिमायान्तु मयोत्सृष्टैः कुशैस्तथा ॥

yēṣāṃ pitā na ca bhrātā na putrō nānyagōtriṇaḥ.
tē sarvē tṛptimāyāntu mayōtsṛṣṭaiḥ kuśaistathā.

अनेन ब्रह्मयज्ञदेवर्षि आचार्य पितृ यमतर्पणेन भगवान् लक्ष्मीजनार्दनवासुदेवात्मकः श्रीमध्वान्तर्गतः श्रीगोपालकृष्णः प्रीयताम् ।

anēna brahmayajña dēvarṣi ācārya pitṛ yama tarpaṇēna bhagavān lakṣmījanārdanavāsudēvātmakaḥ śrīmadhvāntargataḥ śrīgōpālakṛṣṇaḥ prīyatām.

श्रीकृष्णार्पणमस्तु

सङ्क्षेपेण औपासन वैश्वदेव समानतन्त्र विधिः

Saṅkṣēpēṇa oupāsana vaiśvadēvahōmaḥ vidhiḥ

The human body is necessary for the performance of dhārmika duties. And consumption of food is necessary for the sustenance of the body. But during the consumption of vegetables etc., we kill a number of minute, living beings found in all food items. To expiate this sin, and the sin of pañcasūna (cutting of vegetabels - khaṇḍana; grinding-pēśaṇa; placing sweet potatos, potatos over fire directly before furthe use in cooking-cullī; frying-bharjana; steam cooking-udakumbha) All the dishes we eat should be offered to the Lord and vaiśvadēva performed. This should not be performed on ēkādaśī, janmāṣṭhamī.

After the pūjā to the Lord, sit facing east in front of agni. Place raw rice offered to the Lord, cooked rice offered to the Lord(naivēdya), ghee, a portion of cooked rice not offered to the Lord (for anuyāga). Perform saṅkalpa.

देवपूजानन्तरं अग्नेः पश्चिमत आसने प्राङ्मुख उपविश्य
द्विराचम्य, प्राणायामं कृत्वा, देशकालादीनुच्चार्य)
अग्न्यन्तर्गतभारतीरमणमुख्यप्राणान्तर्गतयज्ञनामकहरिणीपतिश्रीपरशुरामप्रेरणया
श्रीपरशुरामप्रीत्यर्थं अद्यसायं श्वप्रातरौपासनं
पञ्चसूनप्रायश्चित्तार्थं च प्रातःसायंवैश्वदेवहोमाख्यं कर्म
समानतन्त्रेण करिष्ये ।

dēvapūjānantaram agnēḥ paścimata āsanē prāṅmukha upaviśya dvirācamya, prāṇāyamam kṛtvā, dēśakālādīnuccārya) agnyantargatabhāratīramaṇa mukhyaprāṇāntargatayajñanāmakaharinipatiśrīparaśurāmaprēraṇayā śrīparaśurāmaprītyartham adya sāyam prātaraupāsanam pañcasūnaprāyaścittārtham prātaḥsāyam vaiśvadēva hōmākhyam karma samānatantrēṇa kariṣyē. iti saṅkalpya,

Perform saṅkalpa as indicated above.

Holding raw rice in hand, meditate on Agni.

एह्यग्ने राहूगणो गौतमो अग्निस्त्रिष्टुप् । अग्नेराह्वाने विनियोगः ।
ओं एह्यग्न इह होता निषीदादब्धः सुपुरएता भवा नः ।
अवतान्त्वा रोदसी विश्वमिन्वे यजामहे सौमनसाय देवान् ॥

ēhyagnē rāhūgaṇō gautamastriṣṭup. agnērāhvānē viniyōgaḥ.

ō ēhyagnē iha hōtā niṣīdābdhaḥ supuraētā bhavā naḥ. avatāntvā rōdasī viśvaminvē yajāmahē saumanasāya dēvān.

समस्तव्याहृतीनां परमेष्ठी प्रजापतिः प्रजापतिर्बृहती ।
अग्निप्रतिष्ठापने विनियोगः ।
ओं भूर्भुवःस्वरोम् । इत्यग्निं प्रतिष्ठाप्य,

samastavyāhṛtīnām paramēṣṭhī prajāpatiḥ

prajāpatirbṛhatī. agnipratiṣṭhāpanē viniyōgaḥ.
ōṃ bhūrbhuvaḥsvarōm. ityagniṃ pratiṣṭhāpya,

Throw raw rice into Agni.

प्रत्यवरोहेति हिरण्यगर्भोऽग्निः त्रिष्टुप् । अग्नेः प्रत्यवरोहणे विनियोगः ।

प्रत्यवरोह जातवेदः पुनस्त्वं देवेभ्यो हव्यं वहतु प्रजानन् ।
प्रजां पुष्टिं रयिमस्मासु धेह्यथा भव यजमानाय शं योः ।
औपासनाग्निं प्रतिष्ठापयामि ।

pratyavarōhēti hiraṇyagarbhōgniḥ triṣṭup. agnēḥ pratyavarōhaṇē viniyōgaḥ.
pratyavarōhajātavēdaḥ punastvaṃ dēvēbhyō havyaṃ vahatu prajānan.
prajāṃ puṣṭiṃ rayimmāsu dhēhyathā bhava yajamānāya śaṃ yōḥ.
aupāsanāgniṃ pratiṣṭhāpayāmi.

Invoke 'oupasana agni' of the heart in the Agni.

अग्निध्यानम् agnidhyānam.

Meditate on Agnyantargata Bhāratīramaṇa Mukhya prāṇāntargata śrī Paraśurāma.

ओं अग्निं प्रज्वलितं वन्दे जातवेदं हुताशनम् । सुवर्णवर्णमनलं समिद्धं विश्वतोमुखम् ।। श्री यज्ञपुरुषाय नमः ।
प्रथमो हनूमान्नामा द्वितीयो भीम एव च ।
पूर्णप्रज्ञस्तृतीयस्तु भगवत्कार्यसाधकः ।।

ōṃ agniṃ prajvalitaṃ vandē jātavēdaṃ hutāśanam. suvarṇavarṇamanalaṃ samiddhaṃ viśvatōmukham. śrī yajñapuruṣāya namaḥ.
prathamō hanūmannāmā dvitīyō bhīma ēva ca.
pūrṇaprajñastṛtīyastu bhagavatkāryasādhakaḥ.

अङ्गारवर्णमभितोऽण्डबहिःप्रभाभि-
र्व्याप्तं परश्वधधनुर्धरमेकवीरम् ।
ध्यायेदजेशपुरुहूतमुखैः स्तुवद्भि -
रावीतमात्मपदवीं प्रतिपादयन्तम् ।

aṅgāravarṇamabhitōˢṇḍabahiḥprabhābhir
vyāptaṃ paraśvadhadhanurdharamēkavīram.
dhyāyēdajēśapuruhūtamukhaiḥ stuvadbhi
rāvītamātmapadavīṃ pratipādayantam.

अग्ने शाण्डिल्यगोत्र वैश्वानर मेशारूढ वरप्रद प्राङ्मुखो देव मम अभिसन्मुखो भव ।

agnē śāṇḍilyagōtra vaiśvānara mēśārūḍha varaprada prāṅmukhō dēva mama abhisanmukhō bhava.
Pray to Lord Agni, who faces east, to turn and face us.

परिषेकः Pariṣēkaḥ

pour water अदितेऽनुमन्यस्व ।(west to east) अनुमतेऽनुमन्यस्व । (south to horth) सरस्वतेऽनुमन्यस्व ।(west to east) देवसवितः प्रसुव । (northeast to northeast)
aditēˢnumanyasva. anumatēˢnumanyasva.

sarasvatē_s numanyasva. dēvasavitaḥ prasūva.

अग्न्यलङ्करणम् Agnyalaṅkaraṇam

Starting from east, offer Mantrakshata all around Agnikunda.

अग्नये नमः । जातवेदसे नमः । सहोजसे नमः । अजिराप्रभवे नमः । वैश्वानराय नमः । नर्यापसे नमः । पङ्क्तिराधसे नमः । विसर्पिणे नमः । यज्ञेश्वराय नमः । इति परितः अग्निं अलङ्कृत्य,

agnayē namaḥ. jātavēdasē namaḥ. sahōjasē namaḥ. ajiraprabhavē namaḥ. vaiśvānarāya namaḥ. naryāpasē namaḥ. paṅkthirādhasē namaḥ. visarpiṇē namaḥ. yajñēśvarāya namaḥ. iti paritaḥ agnim alaṅkṛtya,

भृगु ऋषिः । गायत्री छन्दः । वैश्वानराग्निर्देवता ।
ओं रं वैश्वानराय नमः ओं ।
ब्रह्मा ऋषिः । गायत्री छन्दः । परशुरामो देवता ।
ओं भां भार्गवाय नमः ओं ।
भगवन् आगच्छ आगच्छ अग्न्यन्तर्यामि श्री परशुरामं मम हृत्कमलात् अग्निमध्ये आवाहयामि ।

bhṛgu ṛṣiḥ. gāyatrī chandaḥ. vaiśvānarāgnirdēvatā.
ōṃ raṃ vaiśvānarāya namaḥ ōṃ.
brahmā ṛṣiḥ. gāyatrī chandaḥ. paraśurāmō dēvatā.
ōṃ bhāṃ bhārgavāya namaḥ ōṃ.
bhagavan āgaccha āgaccha agnyantaryāmi śrī

paraśurāmamaṃ mama hṛtkamalāt agnimadhyē āvāhayāmi.

ओ रं वैश्वानराय नमः ओं । ओं भां भार्गवाय नमः । (दशवारं जप्त्वा)

ōṃ raṃ vaiśvānarāya namaḥ ōṃ. ōṃ bhāṃ bhārgavāya namaḥ. (daśavāraṃ japtvā)

Meditate on Agni 10 times, touching Agnikunda.

Meditate on Parasurama 10 times, touching Agnikunda.

Offer mantrakshata to Agni.

आसनं समर्पयामि । स्वागतं । अर्घ्यं । पाद्यं । आचमनं । मधुपर्कं । पुनराचमनं । स्नानं । वस्त्रं । विभूषणं । उपवीतं । गन्धं पुष्पं । धूपं । दीपं नैवेद्यार्थे आज्यं समर्पयामि ।

ओं भां भार्गवाय नमः स्वाहा । भार्गवाय इदं न मम । Offer ghee to agni

ओं रं वैश्वानराय नमः स्वाहा । वैश्वानराय इदं न मम । Offer ghee to agni

āsanaṃ samarpayāmi. svāgataṃ. arghyaṃ. pādyaṃ. ācamanaṃ. madhuparkaṃ. punarācamanaṃ. snānaṃ. vastraṃ. vibhūṣaṇaṃ. upavītaṃ. gandhaṃ puṣpaṃ. dhūpaṃ. dīpaṃ naivēdyārthē ājyaṃ samarpayāmi.

ōṃ bhāṃ bhārgavāya namaḥ svāhā. bhārgavāya idaṃ na mama.

ōṃ raṃ vaiśvānarāya namaḥ svāhā. vaiśvānarāya idaṃ na mama.

ओं भूः स्वाहा अग्नये श्री अनिरुद्धाय इदं न मम । Offer ghee to

agni.

ओ भुवः स्वाहा वायवे श्री प्रद्युम्नाय इदं न मम । Offer ghee to agni.

ओं स्वः स्वाहा सूर्याय श्री सङ्कर्षणाय इदं न मम । Offer ghee to agni.

ओं भूर्भुवः स्वः स्वाहा प्रजापतये श्री वासुदेवाय इदं न मम । (आज्येन) Offer ghee to agni.

ōṃ bhūḥ svāhā agnayē śrī aniruddhāya idaṃ na mama.
ō bhuvaḥ svāhā vāyavē śrī pradyumnāya idaṃ na mama.
ōṃ svaḥ svāhā sūryāya śrī saṅkarṣaṇāya idaṃ na mama.
ōṃ bhūrbhuvaḥ svaḥ svāhā prajāpatayē śrī vāsudēvāya idaṃ na mama. (ājyēna)

ओं ओं नमो नारायणाय स्वाहा नारायणाय इदं न मम । (इति अष्टाक्षरेण ८ आहुतयः)

ōṃ ōṃ namō nārāyaṇāya svāhā nārāyaṇāya idaṃ na mama. (iti aṣṭākṣarēṇa 8 āhutayaḥ)
Offer oupasana āhuti with raw rice.

अग्नये स्वाहा । अग्नय इदं न मम । प्रजापतये स्वाहा । प्रजापतय इदं न मम । सूर्याय स्वाहा । सूर्याय इदं न मम । प्रजापतये स्वाहा । प्रजापतय इदं न मम ।

agnayē svāhā. agnaya idaṃ na mama. prajāpatayē

svāhā. prajāpataya idaṃ na mama. sūryāya svāhā. sūryāya idaṃ na mama. prajāpatayē svāhā. prajāpataya idaṃ na mama.

For Anuyaga, offer cooked rice chanting Astakshari, Krishnashadakshari 8 times each and Purushasookta. If not entire Sukta, chant first and last stanza.

Offer Vaishwadeva āhuti with rice offered to Lord.

ओं ओं नमो नारायणाय स्वाहा । नारायणाय इदं न मम । अन्नेन तण्डुलेन वा अष्टवारं हुत्वा,

ōṃ ōṃ namō nārāyaṇāya svāhā. nārāyaṇāya idaṃ na mama. annēna taṇḍulēna vā aṣṭavāraṃ hutvā,

ओं सूर्याय स्वाहा । सूर्याय इदं न मम । ओं प्रजापतये स्वाहा । प्रजापतय इदं न मम । ओं अग्नये स्वाहा । अग्नय इदं न मम ।। प्रजापतये स्वाहा । प्रजापतय इदं न मम ।। ओं सोमाय वनस्पतये स्वाहा । सोमाय वनस्पतय इदं न मम ।। ओं अग्नीषोमाभ्यां स्वाहा । अग्नीषोमाभ्याम् इदं न मम ।। ओं इन्द्राग्निभ्यां स्वाहा । इन्द्राग्निभ्याम् इदं न मम ।। ओं द्यावापृथिवीभ्यां स्वाहा । द्यावापृथिवीभ्याम् इदं न मम ।। ओं धन्वन्तरये स्वाहा । धन्वन्तरय इदं न मम ।। ओं इन्द्राय स्वाहा । इन्द्राय इदं न मम ।। ओं विश्वेभ्यो देवेभ्यः स्वाहा । विश्वेभ्यो देवेभ्य इदं न मम ।। ओं ब्रह्मणे स्वाहा । ब्रह्मण इदं न मम ।। (इति तण्डुलेन अन्नेन वा हुत्वा,

हस्तं प्रक्षाल्य)

ōṃ sūryāya svāhā. sūryāya idaṃ na mama. ōṃ prajāpatayē svāhā. prajāpataya idaṃ na mama. ōṃ agnayē svāhā. agnaya idaṃ na mama . prajāpatayē svāhā. prajāpataya idaṃ na mama. ōṃ sōmāya vanaspatayē svāhā. sōmāya vanaspataya idaṃ na mama. ōṃ agnīṣōmābhyāṃ svāhā. agnīṣōmābhyām idaṃ na mama. ōṃ indrāgnibhyāṃ svāhā. indrāgnibhyām idaṃ na mama. ōṃ dyāvāpṛthivībhyāṃ svāhā. dyāvāpṛthivībhyām idaṃ na mama. ōṃ dhanvantarayē svāhā. dhanvantaraya idaṃ na mama. ōṃ indrāya svāhā. indrāya idaṃ na mama. ōṃ viśvēbhyō dēvēbhyaḥ svāhā. viśvēbhyō dēvēbhya idaṃ na mama. ōṃ brahmaṇē svāhā. brahmaṇa idaṃ na mama. (iti taṇaḍulēna annēna vā hutvā, hastaṃ prakṣālya) wash hands and offer ghee to agni.

ओं भूः स्वाहा अग्नये श्री अनिरुद्धाय इदं न मम ।
ओ भुवः स्वाहा वायवे श्री प्रद्युम्नाय इदं न मम ।
ओं स्वः स्वाहा सूर्याय श्री सङ्कर्षणाय इदं न मम ।
ओं भूर्भुवः स्वः स्वाहा प्रजापतये श्री वासुदेवाय इदं न मम । (आज्येन हुत्वा)

ōṃ bhūḥ svāhā agnayē śrī aniruddhāya idaṃ na mama.
ō bhuvaḥ svāhā vāyavē śrī pradyumnāya idaṃ na mama.
ōṃ svaḥ svāhā sūryāya śrī saṅkarṣaṇāya idaṃ na

mama.

ōṃ bhūrbhuvaḥ svaḥ svāhā prajāpatayē śrī vāsudēvāya idaṃ na mama. (ājyēna hutvā)

Perform parisheka again

अदितेऽन्वमंस्थाः । अनुमतेऽन्वमंस्थाः । सरस्वतेऽन्वमंस्थाः । देवः सवितः प्रासावीः । (परिषिच्य) षोडशोपचारपूजां समर्पयामि ।

aditēsnvamaṃsthāḥ. anumatēsnvamaṃsthāḥ. sarasvatēsnvamaṃsthāḥ. dēvaḥ savitaḥ prāsāvīḥ. (pariṣicya) ṣōḍaśōpacārapūjāṃ samarpayāmi.

Holding rice in hand, offer prayer.

अग्नये नमः । स्वस्ति ।

श्रद्धां मेधां यशः प्रज्ञां विद्यां बुद्धिं श्रियं बलम् ।
आयुष्यं तेज आरोग्यं देहि मे हव्यवाहन ।

श्रीमत् ..... शाख .... सूत्रान्वित ...... प्रवरान्वित ..... गोत्रोत्पन्न ..... शर्मा अहं भो अभिवादये । इति अभिवाद्य

agnayē namaḥ. svasti.
śraddhāṃ mēdhāṃ yaśaḥ prajñāṃ vidyāṃ buddhiṃ śriyaṃ balam.
āyuṣyaṃ tēja ārōgyaṃ dēhi mē havyavāhana. Offer rice to agni.

śrīmat ..... śākha .... sūtrānvita ...... pravarānvita ..... gōtrōptanna ..... śarmā ahaṃ bhō abhivādayē. iti abhivādya.

Utter the name of your Veda, Sutra, Gotra and your

name and offer 'abhivādana'.

भस्म गृहीत्वा ललाटे धारयेत् । bhasma gṛhītvā lalāṭē dhārayēt. Smear bhasma (Sacred ash) on your forehead between eyebrows.

अग्न्यारोपणम् Agnyārōpaṇam

अयं ते योनिरित्यस्य मन्त्रस्य गाधिपुत्रो विश्वामित्र ऋषिः ।
अनुष्टुप् छन्दः । अग्निर्देवता । अग्न्यारोपणे विनियोगः ।
ओं अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः ।
तं जानन्नग्न आ सीदाथा नो वर्धया गिरः ।ओं ।
अग्निं हृदये आरोपयामि ।

agnyārōpaṇam
ayaṃ tē yōnirityasya mantrasya gādhiputrō viśvāmitra ṛṣiḥ. anuṣṭup chandaḥ. agnirdēvatā. agnyārōpaṇē viniyōgaḥ.
ōṃ ayaṃ tē yōnirṛtvayō yatō jātō arōcathāḥ. taṃ jānannagna ā sīdādhā nō vardhayā giraḥ.ōṃ.
agniṃ hṛdayē ārōpayāmi.
Take back ōupāsana agni back into your heart, holding rice in your hand, chanting mantra indicated here.

अनेन औपासन वैश्वदेवहोमेन भगवान् अग्न्यन्तर्यामि श्री भारतीरमणमुख्यप्राणान्तर्गत श्रीपरशुरामः प्रीयताम् । श्री कृष्णार्पणमस्तु ।

अच्युताय नमः । अनन्ताय नमः । गोविन्दाय नमः । (इति नामत्रयं जपेत्)

anēna ōupāsana vaiśvadēvahōmēna bhagavān agnyantaryāmi śrī bhāratīramaṇamukhyaprāṇāntargata śrīparaśurāmaḥ prīyatān.. śrī kṛṣṇārpaṇamastu. acyutāya namaḥ. anantāya namaḥ. gōvindāya namaḥ. (iti nāmatrayaṃ japēt)

अथ बलिहरणम् Atha Baliharaṇam

Offering naivedya rice as indicated in the diagram.

१. सूर्याय स्वाहा ।

२. प्रजापतये स्वाहा ।

३. अग्नये स्वाहा ।

४. प्रजापतये स्वाहा ।

५. सोमाय वनस्पतये स्वाहा ।

६. अग्निषोमाभ्यां स्वाहा ।

७. इन्द्राग्निभ्यां स्वाहा ।

८. द्यावापृथिवीभ्यां स्वाहा ।

९. धन्वन्तरये स्वाहा ।

१०. इन्द्राय स्वाहा ।

११. विश्वेभ्यो देवेभ्यः स्वाहा ।

१२. ब्रह्मणे स्वाहा ।

१३. अद्भ्यः स्वाहा ।

१४. ओषधिवनस्पतिभ्यः स्वाहा ।

१५. गृहाय स्वाहा ।

१६. गृहदेवताभ्यः स्वाहा ।

१७. वास्तुदेवताभ्यः स्वाहा ।

१८. इन्द्राय स्वाहा ।

१९. इन्द्रपुरुषेभ्यः स्वाहा ।

२०. यमाय स्वाहा ।

२१. यमपुरुषेभ्यः स्वाहा ।

२२. वरुणाय स्वाहा ।

२३. वरुणपुरुषेभ्यः स्वाहा ।

२४. सोमाय स्वाहा ।

२५. सोमपुरुषेभ्यः स्वाहा ।

२६. ब्रह्मणे स्वाहा ।

२७. ब्रह्मपुरुषेभ्यः स्वाहा ।

२८. विश्वेभ्यो देवेभ्यः स्वाहा ।

२९. सर्वेभ्यो भूतेभ्यः स्वाहा ।

३०. दिवाचारिभ्यः स्वाहा ।

३१. नक्तञ्चारिभ्यः स्वाहा ।

३२. रक्षोभ्यः स्वाहा ।

३३. स्वधापितृभ्यः । (प्राचीनावीती)

३४. श्यामाय स्वाहा ।

३५. शबलाय स्वाहा ।

३६. सनकादिमनुष्येभ्यो हन्त ।

1. sūryāya svāhā.
2. prajāpatayē svāhā.
3. agnayē svāhā.
4. prajāpatayē svāhā.
5. sōmāya vanaspatayē svāhā.
6. agniṣōmābhyāṃ svāhā.
7. indrāgnibhyāṃ svāhā.
8. dyāvāpṛthivībhyāṃ svāhā.
9. dhanvantarayē svāhā.
10. indrāya svāhā.
11. viśvēbhyō dēvēbhyaḥ svāhā.
12. brahmaṇē svāhā.
13. adbhyaḥ svāhā.
14. ōṣadhivanaspatibhyaḥ svāhā.
15. gṛhāya svāhā.
16. gṛhadēvatābhyaḥ svāhā.
17. vāstudēvatābhyaḥ svāhā.
18. indrāya svāhā.
19. indrapuruṣēbhyaḥ svāhā.
20. yamāya svāhā.
21. yamapuruṣēbhyaḥ svāhā.
22. varuṇāya svāhā.
23. varuṇapuruṣēbhyaḥ svāhā.
24. sōmāya svāhā.
25. sōmapuruṣēbhyaḥ svāhā.
26. brahmaṇē svāhā.
27. brahmapuruṣēbhyaḥ svāhā.

28. viśvēbhyō dēvēbhyaḥ svāhā.

29. sarvēbhyō bhūtēbhyaḥ svāhā.

30. divācāribhyaḥ svāhā.

31. naktañcāribhyaḥ svāhā.

32. rakṣōbhyaḥ svāhā.

33. svadhāpitṛbhyaḥ. (prācīnāvīti) (only for Adhikaris. They should offer it with sacred thread to the left.)

34. śyāmāya svāhā.

35. śabalāya svāhā.

36. sanakādimanuṣyēbhyō hanta.

चित्रलिखितक्रमेण अन्नेन तण्डुलेन वा बलिः देया । baliḥ should be offered as shown in the picture.

इन्द्रवारुणवायव्ययाम्यनैर्ऋतिकाश्च ये ।
ते काकाः प्रतिगृह्णन्तु भूम्यां पिण्डं मयोज्झितम् । अन्नेन तण्डुलेन वा बलिः बहिः देया ।

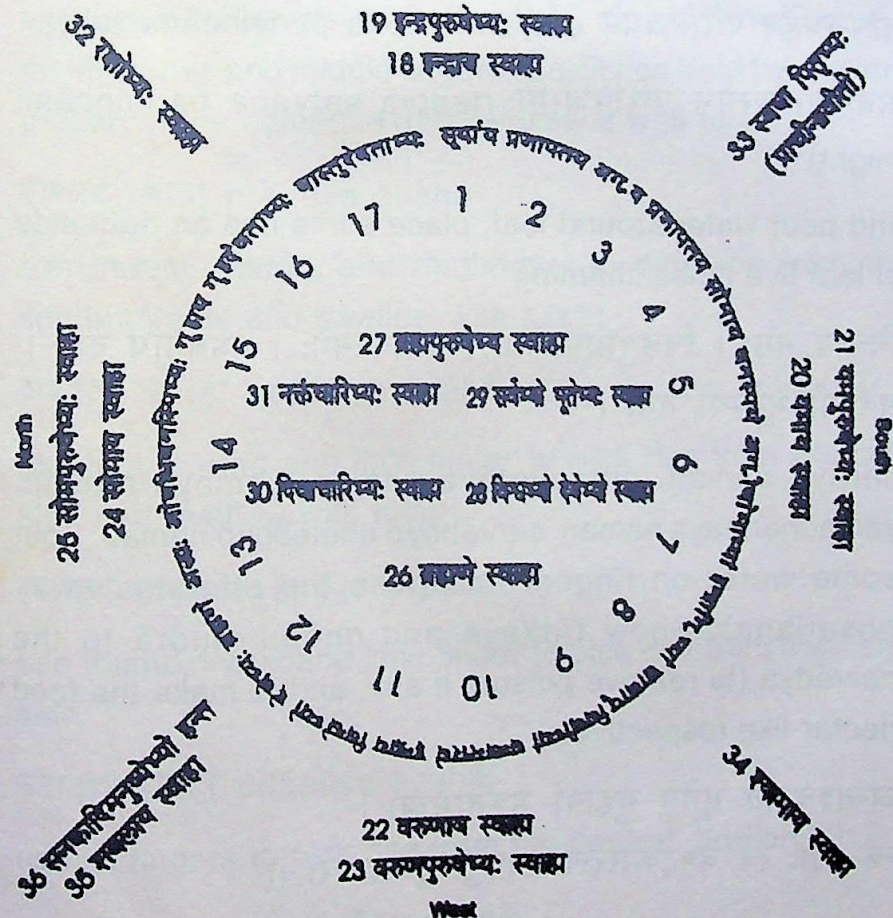
indravaruṇavāyavyamāmyanairṛtikāśca yē.
tē kākāḥ pratigṛhṇantu bhūmyāṃ piṇḍaṃ mōjjhitam.
annēna taṇḍulēna vā baliḥ bahiḥ dēyā.

The remains of the naivedya should be offered to the crows. Re-enter home after washing legs and hands and offer the ritual to the Lord.

बलिदानाख्येन कर्मणा श्री गोपालकृष्णः प्रीयताम् । श्री कृष्णार्पणमस्तु ।

अच्युताय नमः । अनन्ताय नमः । गोविन्दाय नमः ।

balidānākhyēna karmaṇā śrī gōpālakṛṣṇaḥ prīyatām. śrī kṛṣṇārpaṇamastu.
acyutāya namaḥ. anantāya namaḥ. gōvindāya namaḥ.

चक्राकार बलिहरणविधिः

भोजनविधिः Bhōjanavidhi
(प्राणाग्निहोत्रं - Prāṇāgnihōtram)

Make a square patch (maṇḍala) with water, place plantain leaf or plate (not made of iron or copper) on it, pour ghee on it, serve all dishes and rice, pour ghee, place five tulasī levers on leaf, chant ōṃ bhūrbhuvasvaḥ, sprinkle tīrtha on rice, pour water in palm, chant

सत्यन्त्वर्तेन परिषिञ्चामि satyantvartēna pariṣiñcāmi (day)

ऋतन्त्वा सत्येन परिषिञ्चामि ṛtantvā satyēna pariṣiñcāmi (night)

and pour water around leaf, place some rice on right side of leaf five times chanting

चित्राय नमः । चित्रगुप्ताय नमः । यमाय नमः । यमधर्माय नमः । सर्वेभ्यो भूतेभ्यो नमः ।

citrāya namaḥ. citraguptāya namaḥ. yamāya namaḥ. yamadharmāya namaḥ. sarvēbhyō bhūtēbhyō namaḥ. Pour some water on fingers and push the offerings away (visarjana). Show tārkṣya and dhēnu mudrā to the naivēdya (to remove poison, if any, and to make the food nectar-like respectively).

अन्तश्चरति भूतेषु गुहायां सर्वतोमुखः ।
त्वं यज्ञः त्वं वषट्कारस्त्वं विष्णुः पुरुषः परः ॥

antaścarati bhūtēṣu guhāyāṃ sarvatōmukhaḥ.

tvaṃ yajñaḥ tvaṃ vaṣaṭkārastvaṃ viṣṇuḥ puruṣaḥ paraḥ.

Chant above mantra touching the naivēdya, pour tīrtha with tulasī into palm, with the ringfinger and thumb of the left hand touching the leaf.

(The tīrtha should be given by brāhmaṇa. If not, wife. Left hand should not be used for pouring tīrtha.)

Chant अमृतोपस्तरणमसि जुहोमि स्वाहा,

amṛtōpastaraṇamasi juhōmi svāhā,- sip the tīrtha, use the thumb, index and middle fingers to pick rice from the eastern portion of the naivēdya and swallow it with tulasī.

प्राणाय स्वाहा prāṇāya svāhā

use thumb, middle and ringfingers to pick rice from the southern side and swallow with tulasī

अपानाय स्वाहा apānāya svāhā

use thumb, ring and little finger to pick rice from western side and swallow with tulasī.

व्यानाय स्वाहा vyānāya svāhā

use thumb, index and little finger to pick rice from northern side.

उदानाय स्वाहा udānāya svāhā

use all fingers to pick rice from the central portion.

समानाय स्वाहा samānāya svāhā

Meditating on Lord gōvinda, partake of the naivēdya. amṛtāpidhānamasisvāhā. Chant above mantra, take some water poured by brāhmaṇa (if not, wife) into palm and sip it.

रौरवेऽपुण्यनिलये पद्मार्बुदनिवासिनाम् ।
अर्थिनामुदकं दत्तमक्षय्यमुपतिष्ठतु ॥

rauravē punyanilayē padmārbudanivāsinām.
arthināmudakaṃ dattamakṣayyamupatiṣṭhatu.

A small portion of all dishes, except ghee and pāyasa, should be set aside on the leaf during the meal. After sipping tīrtha at the end, pick up the remains and place them on the left side of the leaf and pour some water on it, chanting above mantra. Wash hands and legs, perform ācamana four times.

इदमन्नं पवित्रं स्यात्पानीयं चातिपावनम् ।
भुक्तपीतविशुध्द्यर्थं हरेः पादोदकं पिबेत् ॥

chanting above मन्त्र, sip तीर्थ once

भोजनानन्तरं विष्णोरर्पितं तुलसीदलम् ।
भक्षणात्पापनिर्मुक्तश्चान्द्रायणशताधिकम् ॥

idamannaṃ pavitraṃ syātpānīyaṃ cātipāvanam.
bhuktapītaviśuddhyarthaṃ harēḥ pādōdakaṃ pibēt.

chanting above mantra, sip tīrtha once

bhōjanānantaraṃ viṣṇōrarpitaṃ tulasīdalam.

bhakṣaṇātpāpanirmuktaścāndrāyaṇaśatādhikam.
Swallow three tulasī leaves chanting above mantra.

धनार्जनम् Dhānārjanam

(THE RIGHT WAY OF EARNING MONEY)

It is the duty of every Brahmin to protect and look after his parents,wife,children. Hence he must seek a work in line with the Varnashrama dharma and earn a living. The works prescribed for a Brahmin are 1. Adhyapana –Teaching the shastras and giving discourses; 2. Performing homa;3.Accepting dhana (gifts). If a living cannot be done in these three, a Bramin can serve a king(government duty at present) and do the job of a vaishya. A vaishya's job entails selling goods and merchandise excluding (a) eatables (b) milk (c) curd (d) honey (e) vegetable (f) weapons (g) meat (h) skin (i) salt (j) sesame (k) cooked rice (l) intoxicants like liquor.

The shatras say that even eating vegetables entails sin since minute organisms get killed when the vegetables are boiled. And Vaishvadeva has to be performed as a expiatory ritual. When such is the case, killing animals and selling their meat is verily unpardonable. Selling liquor, which ruins the drinker's life, is also stirctily prohibited.

Farming, by employing shudras as labourer, can also be an accupation for brahmin.

Shayanam (Going to Bed) (For Grihasta)

After listeing to religious discourses and studies in the first yāma, and eating betel leaves and nuts in the second yāma, one must meditate on Lakhsmipathi and place his head to the south or east and go to bed. If one is at a place other than home, the head should be placed to the west. The head should never be placed towards the north. One should never sleep during the day, at dusk/ dawn, wearing wet clothes, without clothes or under the sky. One should sleep in a clear place, on a bed.

अगस्तिर्माधवश्चैव मुचुकुन्दो महामुनिः ।
कपिलो मुनिरास्तीकः पञ्चैते सुखशायिनः ।।

All these noble souls should be meditated upon before going to bed.

Conjugal Bliss

A householder should seek this bliss on days excluding Dasami, Edadashi, Dvadashi, Amavasya, Pournami, Sankramana, the Shraddha day, and the previous and next day, all 15 days of Pitr paksha, all holy days of the year like Ramanavami, Gokulatami etc., in the middle of the night, during the day, at dusk / dawn. The householder should, after the first yāma, invoke Lord Narayana's presence in him and Goddess Lakshmi in his wife, and seeking to be get good progeny for the sake of the family's welfare, seek this bliss from the wife during the first 16 days of her menstrunal cycle excluding the first four days.

एकादशीव्रतम् ēkādaśī vrata

On daśamī, only one meal, in the afternoon, should be eaten. In the evening, after the pūjā, the saṅkalpa for ēkādaśī should be made. Only those who are ill/physically weak should eat fruits (phalāhāra)

Saṅkalpa

श्रीमन्मध्वाचार्याणां हृत्कमलमध्यनिवासिश्रीलक्ष्मीनारायणप्रीत्यर्थं श्वः एकादश्यां उपवासं परश्वः द्वादश्यां पारणं च करिष्ये ।

एकादश्यां निराहारः द्वादश्यान्तु परेऽहनि ।
भोक्ष्यामि पुण्डरीकाक्ष प्रसन्नो भव मेऽच्युत ॥

After saṅkalpa, pray to the Lord. ēkādaśī is the greatest of all vratas. If this vrata is not observed, all other vrata will not bear fruit. All the sins of the world (brahmahatyā etc.) have their locus in food on ēkādaśī and so partaking of food on that day, we will only eat sins. If the vrata is observed, the sins committed through the eleven indriya (five karmēndriya, five jñānēndriya and manas) get expiated.

On ēkādaśī, all dēvatās such as Mukhyaprāṇa, Garuḍa etc should be offered tīrtha only once. We too should sip tīrtha only once. tulasī leaf should not be swallowed along with tīrtha that day.

Sandalwoodpaste and tulasīkāṣṭha shuld no be added to tīrtha. Only fruits should be offered, not cooked rice, to

the Lord. Nothing should be offered to the other dēvatās.

brahmayajña, vaiśvadēva, aupāsana, baliharaṇa, dēva-ṛṣi-pitṛ tarpaṇa, Shraddha, oil bath, wearing of cosmetics, sleep are prohibited on ēkādaśī.

The Lord's glories should be meditated upon ceaselessly.

रटन्तीह पुराणानि भूयो भूयो वरानने ।
न भोक्तव्यं न भोक्तव्यं सम्प्राप्ते हरिवासरे ॥
द्वादशी न प्रमोक्तव्या यावदायुः प्रवर्तते ॥

raṭantīha purāṇāni bhūyō bhūyō varānanē.
na bhōktavyaṃ na bhōktavyaṃ samprāptē harivāsarē.
dvādaśī na pramōktavyā yāvadāyuḥ pravartatē.

Lord Rudra tells Pārvati: 'All the scriptures say do not eat on ēkādaśī. Likewise they say partake of 'hariprasāda' early, immediately after sunrise, on dvādaśī. These two injunctions should be obeyed as long as one lives.'

मया कृतेन एकादश्युपवासेन द्वादशी पारणेन च
श्रीलक्ष्मीनारायणः प्रीयताम्।
एकादश्युपवासेन द्वादश्यां पारणेन च ।
यदार्जितं मया पुण्यं तेन प्रीणातु केशवः ॥

mayā kṛtēna ēkādaśyupavāsēna dvādaśī pāraṇēna ca śrīlakṣmīnārāyaṇaḥ prīyatām.

ēkādaśyupavāsēna dvādaśyāṃ pāraṇēna ca.
yadārjitaṃ mayā puṇyaṃ tēna prīṇātu kēśavaḥ.

After the meal on dvādaśī, chant the above mantra and offer kṛṣṇārpaṇamastu. Only one meal should be eaten on dvādaśī.

Festivals in a year

चैत्रमासः

युगादिः Yugādi

It is observed/celebrated the day after mēṣasaṅkramaṇa. (cāndramāna - caitraśuddhaprathamā). On that day one should get up early, before dawn, perform the ablutions, prostrate before the Lord and look at the 'kaṇi' (auspicious objects such as mirror, fruits, flowers and jewellery), then take oil bath, perform pūjā, wear new clothes, invite purohit or astrologer, offer him clothes, sandal paste etc. and listen to his reading of the almanac (pañcāṅgaśravaṇa). Then partake of the 'naivēdya' and listen to the glories of the Lord through harikathā etc.

(Those who have lost their parents within a year of yugādi should also have oil bath and perform pūjā but should not wear new clothes).

वसन्तोत्सवः Vasantōtsava

caitra and vaiśākha months are called vasantakāla. 'pānaka', water and fan (dhamanī - bīsaṇigē), which alleviate heat,

should be offered to the Lord and gifted to brāhmaṇa. Those who cannt do every day should do so from the first day of vaiśākha to the 15th day (full moon day). If even this is not possible, perform pūjā to ratipatikāmāntargatapradyumna during sandyākāla of vasantadvādaśī, offer flowers and fruits to the Lord, gift them to brāhmaṇa and partake of the remaing prasāda.

रामनवमी Rāmanavamī

It is celebrated on caitraśuklanavamī. After morning sandhyāvandana, adorn the dēvapūjā maṇṭapa with flowers and leaves. invoke the presence of Lord Rāma in a kalaśa or the pūjā idol, perform pañcāmṛta abhiṣēka, offer fruits and other items to the Lord, perform maṅgalārati. Listen to the glories of Rāma, chant the name of Rāma, write the name of Rāma . Those who can afford to can donate an idol of Lord Rāma to 9 Brahmins.

चैत्रपौर्णमी Caitrapaurṇamī

Hanumajjayantī is observed on this day. On caitrapaurṇamī, offer 'citranna' to the Lord and praying that 'May Citraguptāntargata Hanūmadantargata Lakṣmīnarasiṃha be pleased', offer it to Brahmins.

वैशाखमासः

अक्षयतृतीया Akṣayatṛtīyā

This is celebrated on vaiśākha śuddha tṛtīyā (3rd day of śuklapakṣa). Trētāyuga begins on this day. Saint Vijayadhvaja attained samādhi on this day (he wrote commentary on Bhāgavata). This day, all pūjā, offerings to pitṛ' and brāhmaṇa give manifold 'puṇya'. Lord Paraśurāma should be worshipped on this day.

वेदव्यासजयन्ती Vēdavyāsa jayantī

It falls on vaiśākha śuddha dvādaśī. Lord Vēdavyāsa should be worshipped, and His glories meditated upon. The divine 'amṛta' was produced on vaiśākha śuddha ēkādaśī, the dēvatās protected it on dvādaśī. The Lord came in the form of Mōhinī on trayōdaśī and distributed the nectar to the dēvatās, all demons (daitya) were defeated on caturdaśī, the dēvatās regained their world form the daityas on paurṇamī. Since the dēvatās drank the nectar and regained their domain on these three days, these days are called 'antyapuṣkariṇī'. The benefits obtained by observing vrata on all days of the vaiśākha month can be obtained by observing the vaiśākhavrata on just these three days. Reading the bhagavadgītā and chanting the Viṣṇusahasranāma on Vēdavyāsajayantī give manifold benefits.

नरसिंहजयन्ती Narasiṃhajayantī

It falls on vaiśākha śuddha caturdaśī. Lord Narasiṃha came out of a pillar in response to appeal of Prahlāda and killed Hiraṇyakaśipu on this day. Abhiṣēka to Lord Narasiṃha and reading the 7th chapter of Bhāgavata give manifold benefits. Worship Lord Narasiṃha during the sandhyākāla on this day (evening).

परित्राणाय साधूनां जातो विष्णुः नृकेसरी ।
गृहाणार्घ्यं मया दत्तं सलक्ष्मीः नृहरि स्वयम् ॥

paritrāṇāya sādhūnāṃ jātō viṣṇuḥ nṛkēsarī.
gṛhāṇārghyaṃ mayā dattaṃ salakṣmīḥ nṛhari svayam.

Chant the above mantra and offer arghya, then gift an idol of Lord Narasiṃha to a brāhmaṇa.

भागीरथी जन्मदिनम् Bhāgīrathī janmadina

It falls on jyēṣṭhaśukladaśamī. Gaṅgā began to flow on this day.

ओं नमः शिवायै नारायण्यै दशपरायै गङ्गायै नमो नमः ।

ōṃ namaḥ śivāyai nārāyaṇyai daśaharāyai gaṅgāyai namō namaḥ.

If this mantra is chanted the benefit of worshipping Gaṅgā will be obtained. vaṭasāvitrīvrata falls on jyēṣṭhaśuklapaurṇamī. Listening to the story of Satyavāna-Sāvitrī on this day is considered asuspicious for women.

आषाढमासः Āṣāḍhamāsa

On āṣāḍhaśuddhadaśamī, all the idols in the pūjā room should be washed and pañcāmṛta abhiṣēka performed. The next day, ēkādaśī, is called śayanī, as Lord Narayana pretended to be asleep in the milky ocean on this day for the welfare of the people. The Lord 'sleeps' from this day till utthānadvādaśī, for four months.

प्रथमैकादशी

On āṣāḍha śukla ēkādaśī,taptamudrādhāraṇa must be performed to expiate the sins which are unknowengly committed during the preceding one year and to prepare the body for the cāturmāsyavrata which lies ahead. The taptamudrā should be applied on our body by a sanyāsiguru. On this ēkādaśī, the cāturmāsya saṅkalpa should be performed.

प्रार्थना Prārthanā

सुप्ते त्वयि जगन्नाथे जगत्सुप्तं भवेदिदम् ।
विबुद्धे च विबुध्येत प्रसन्नो मे भवाच्युत ।।
चतुरो वार्षिकान् मासान् देवस्योत्थापनावधि ।
इमं करिष्ये नियमं निर्विघ्नं कुरु मेऽच्युत ।।
इदं व्रतं मया देव गृहीतं पुरतस्तव ।
निर्विघ्नं सिद्धिमायातु प्रसादात्तव केशव ।।
गृहीतेऽस्मिन् व्रते देव पञ्चत्वं यदि मे भवेत् ।

तदा भवतु सम्पूर्णं त्वत्प्रसादाज्जनार्दन ॥
गृहीतेऽस्मिन् व्रते देव यद्यपूर्णो मृतोऽप्यहम् ।
तन्मे भवतु सम्पूर्णं त्वत्प्रसादाज्जनार्दन ॥

suptē tvayi jagannāthē jagatsuptaṃ bhavēdidam.
vibuddhē ca vibudhyēta prasannō mē bhavācyuta.
caturō vārṣikān māsān dēvasyōtthāpanāvadhi.
imaṃ kariṣyē niyamaṃ nirvighnaṃ kuru mēscyuta.
idaṃ vrataṃ mayā dēva gṛhītaṃ puratastava.
nirvighnaṃ niddhimāyātu prasādāttava kēśava.
gṛhītē_s smin vratē dēva pañcatvaṃ yadi mē bhavēt.
tadā bhavatu sampūrṇaṃ tvatprasādājjanārdana.
gṛhītē_s smin vratē dēva yadyapūrṇō mṛtō_s pyaham.
tanmē bhavatu sampūrṇaṃ tvatprasādājjanārdana.

Oh Lord! If you sleep, the whole universe too sleeps! If you are awake, the universe too is awake! Oh Lord! Take kindly to me. Till kārtīkaśukladvādaśī, when you rise from you sleep, during the rainy season, we shall observe śākhā, dadhi, kṣīra, dvidalavrata. Please ensure that we do not face obstacles when we observe them. Help us fulfil the vratas. If I die after beginning this vrata, please bless me so that I get the merit of fulfilling it. During the cāturmāsya period four vrata with regard to food are observed. The śākhāvrata is from āṣāḍha-śukla-ēkādaśī to śrāvaṇa-śukla-ēkādaśī. Most vegetables are to be avoided. Those to be used are coconut, mango, 'agasī' (type of lentil), 'timarē'.

The dadhivrata (not partaking of curd) is from śrāvaṇa-

śukla-ēkādaśī to bhādrapada-śukla-ēkādaśī. From bhādrapada-śukla-ēkādaśī to āśvīja-śukla-ēkādaśī is kṣīravrata (not drinking and using milk). From āśvīja-śukla-ēkādaśī to kārtīka-śukla-ēkādaśī is dvidalavrata (avoiding ditcotlyedons excluding green gram)

On āṣāḍha āmāvāsyā, the juice of the bark of the 'pāḷē' tree contains essence of all medicines. So on this day the juice must be offered to the Lord and partaken of.

जयतीर्थ (टीकारायरु)आराधना

āṣāḍha-kṛṣṇa-pañcamī is the day on which ārādhanā of Śrī Jayatīrtha (an eminent saint who wrote commentaries on works of ācārya Śrī Madhva) is celebrated. The Lord will bless us in abundance if we study and listen to his works on this day.

श्रावणमासः Śrāvaṇa māsa

वरमहालक्ष्मीव्रतम् Varamahālakṣmīvrata

The first Friday in śrāvaṇa month is called 'sampat-śukravāra'. The 'varamahālakṣmīvrata' is observed on the second Friday. Women worship Goddess Lakṣmī on this day for a blessed married life.

नागपञ्चमी Nāgapañcamī

It falls on śrāvaṇa śukla pañcamī. On this day, after

pañcāmṛta abhiṣēka to the Lord, fruits, flowers and 'tambiṭṭu' (rice balls) must be offered and the same must be offered to nāgadēva. This will prevent for one year fear of snakes and any affliction by them.

On śrāvaṇa Saturdays, if only one meal is eaten, bhajana performed and 'vēṅkaṭēśa māhātmya' read, afflictions from śani can be avoided.

On karkāṭakasaṅkrānti, the 20 gaḷigē (8 hours) before the muhūrta is sacred. During this peiod, one must take bath and offer 'tila tarpaṇa'. This will please the 'pitṛ' (ancestors) and fetch immense merit.

Hayagrīva jayantī falls on śrāvaṇa paurṇamī. On this day Lord Hayagrīva must be meditated upon and this glories listened to as this will enhance our 'jñāna'.

राघवेन्द्रस्वामी आराधना

Rāghavēndra svāmi ārādhana

śrāvaṇa kṛṣṇa dvitīyā is ārādhana day of śrī Rāghavēndrasvāmī. Considered an incarnation of Prahlāda, he wrote gītāvivṛti, a commentary on the bhagavadgītā, and other commentaries and own works on mādhva philosophy. His mystical powers are still evident. On his ārādhana day, worshipping his mṛttikāvṛndāvana and reading his works and those of Ācārya Śrī Madhva bestow immense benefits.

उपाकर्म Upākarma

ṛgvēda upākarma is observed in siṃhamāsa on the day of śravaṇānakṣatra (cāndramāna- śrāvaṇamāsa- śravaṇānakṣatra). yajurvēda upākarma is in siṃhamāsa paurṇamī. sāmavēda upākarma is in siṃhamāsa on the day of hastānakṣatra. To expiate the sins of wrong intonation, lack of devotion during the chanting of mantras and not being seated properly during the chanting of mantra, this upākarma is performed. The mantras lose their potency and do not fetch any merit if upākarma is not performed. It is a compulsory ritual. All brahmins must sit through the entire ritual and take part in it. . In upākarma, pūjā is performed to the sapta-ṛṣis to whom Vedic mantras were revealed and to the dēvatās who are the abhimānidēvatās of those mantras. Then the yajñōpavīta is worn.

श्रीकृष्णजन्माष्टमी Śrīkṛṣṇajanmāṣṭamī

It falls on the kṛṣṇapakṣaaṣṭamī of siṃhamāsa (cāndramāna-śrāvaṇamāsa). (If this day has Rohini Nakshatra it will be called as श्रीकृष्णजयन्ती) On this day one should get up before dawn and after morning rituals chant:

अद्य स्थित्वा निराहारः श्वोभूते परमेश्वर ।
भोक्ष्यामि पुण्डरीकाक्ष अस्मिन् जन्माष्टमीव्रते ॥

adya sthitvā nirāhāraḥ śvōbhūtē paramēśvara.
bhōkṣyāmi puṇḍarīkākṣa asmin janmāṣṭamīvratē.

Then go to a river, apply sesame and 'nēllikāyi' (āmla) powder to the head, chant

योगाय योगपतये योगेश्वराय योगसम्भवाय श्री गोविन्दाय नमः ।

yōgāya yōgapatayē yōgēśvarāya yōgasambhavāya śrī gōvindāya namaḥ. and take bath. After sandhyāvandana, chant 'शुक्लाम्बरधरं विष्णुं..' 'प्रणवस्य परब्रह्म ऋषिः.. ओमापोज्योतीरसोऽमृतं ब्रह्मभूर्भुवस्वरोम्' श्री गोपालकृष्णप्रीत्यर्थं श्री कृष्णजन्माष्टमीव्रतमहं करिष्ये ।'

'śuklāmbaradharaṃ viṣṇuṃ..''praṇavasya parabrahmā ṛṣiḥ.. ōmāpōjyōtira sōmṛtaṃ brahmabhūrbhuvasvarōm' śrī gōpālakṛṣṇaprītyarthaṃ śrī kṛṣṇajanmāṣṭhamī vratamahaṃ kariṣyē.'

Then read or listen to bhāgavatapurāṇa, bhagavadgītā etc. Then chant 'yōgāya ..' and take bath in the afternoon and evening. In a decorated maṇṭapa, place a silk bed and on it place an idol of yaśōdā. Net to her, place an idol of bālakṛṣṇa adorned with śaṅkha, cakra, gadā, padma. In one hand gōpālakṛṣṇa is holding the breast of yaśōdā and drinking milk. He is looking at face of yaśōdā with a smile. If this is not possible, place an idol of bālakṛṣṇa on a bed. Then take bath before moonrise, wear 'kacca' of white cloth,

perform 'ācamana', prāṇāyāma, saṅkalpa (gaṅgē ca..) saparivāraśrīgōpālakṛṣṇaprītyarthaṃ sambhāvitadravyaiḥ janmāṣṭhamīvratāṅgatvēna saparivāra śrīgōpālakṛṣṇa pūjanamahaṃ kariṣyē. Then perform śaṅkhapūjā, kalaśa pūjā. Chanting

यज्ञाय यज्ञपतये यज्ञेश्वराय यज्ञसम्भवाय श्री गोविन्दाय नमः ।

yajñāya yajñapatayē yajñēśvarāya yajñasambhavāya śrīgōvindāya namaḥ.

Then perform pīṭhapūjā, chant puruṣasūkta and perform ṣōḍaśōpacārapūjā the following way : chant

तमद्भुतं बालकमम्बुजेक्षणं चतुर्भुजं शङ्खगदाद्युदायुधम् ।
श्रीवत्सलक्ष्मं गलशोभिकौस्तुभं पीताम्बरं सान्द्रपयोदसौभगम् ॥

tamadbhutaṃ bālakamambujēkṣaṇaṃ
caturbhujaṃ śaṅkhagadādyudāyudham.
śrīvatsalakṣmaṃ galaśōbhikaustubhaṃ
pītāmbaraṃ sāndrapayōdasaubhagam.
and meditate on the Lord. Then chant

1.sahasraśīrṣa......diśāṅgulam.
śrīkṛṣṇāya namaḥ. āvāhanaṃ samarpayāmi.

2.puraṣa ēvēdaṃ......tirōhati.

śrīkṛṣṇāya namaḥ. āsanaṃ samarpayāmi.

3.ētāvānasya.....amṛtaṃ divi.
śrīkṛṣṇāya namaḥ. pādyaṃ samarpayāmi.

4.tripādūrdhva......śanē adhi.
śrīkṛṣṇāya namaḥ. arghyaṃ samarpayāmi.

5.tasmādya.......puraḥ.
śrīkṛṣṇāya namaḥ. ācamanaṃ samarpayāmi.

6.yatpuruṣēṇa......śaraddhaviḥ.
śrīkṛṣṇāya namaḥ. snānaṃ samarpayāmi.

7.taṃ yajñaṃ ....ṛṣayaśca yē.
śrīkṛṣṇāya namaḥ. vastraṃ samarpayāmi.

8.tasmādyajñāt.....grāmyāśca yē.
śrīkṛṣṇāya namaḥ. upavītaṃ samarpayāmi.

9.tasmādyajñāt.....ajāyata.
śrīkṛṣṇāya namaḥ. gandhaṃ samarpayāmi.

10.tasmādaśvā.....ajāvayaḥ.
śrīkṛṣṇāya namaḥ. puṣpaṃ samarpayāmi.

11.yatpuruṣaṃ.......ucyētē.
śrīkṛṣṇāya namaḥ. dhūpaṃ samarpayāmi.

12.brāhmaṇōssya.....ajāyata.
śrīkṛṣṇāya namaḥ. dīpaṃ samarpayāmi.

13.candramā.......vāyurajāyata.
śrīkṛṣṇāya namaḥ. apūpaśaśakulyādinaivēdyaṃ samarpayāmi.

14.nābhyā.......akalpayan. śrīkṛṣṇāya namaḥ. namaskāraṃ samarpayāmi.

15.saptāsya.......puruṣaṃ paśum. śrīkṛṣṇāya namaḥ.

pradakṣiṇaṃ samarpayāmi.

16.yajñēna........santi dēvāḥ.
śrīkṛṣṇāya namaḥ. puṣpāñcaliṃ samarpayāmi.

कृष्णञ्च बलभद्रञ्च वसुदेवञ्च देवकीम् ।
यशोदां नन्दगोपञ्च सुभद्रां तत्र पूजयेत् ॥

kṛṣṇañca balabhadrañca vasudēvañca dēvakīm.
yaśōdāṃ nandagōpañca subhadrāṃ tatra pūjayēt.

Perform archana to the Lord, with bilva patra chanting the above mantra.

जातःकंसवधार्थाय भूभारहरणाय च ।
कौरवाणां विनाशाय दैत्यानां निधनाय च ।
पाण्डवानां हितार्थाय धर्मसंस्थापनाय च ।
गृहाणार्घ्यं मया दत्तं देवक्या सहितो हरे ॥

jātaḥkaṃsavadhārthāya bhūbhāraharaṇāya ca.
kauravāṇāṃ vināśāya daityānāṃ nidhanāya ca.
pāṇḍavānāṃ hitārthāya dharmasaṃsthāpanāya ca.
gṛhāṇārghyaṃ mayā dattaṃ dēvakyā sahitō harē.

chanting the above mantra, pour water into śaṅkha (conch). Chant dēvakīsahitāya śrīkṛṣṇāya idamarghyaṃ idamarghyaṃ idamarghyam. and pour water three times into the arghyapātra. Then again perform archana with bilvapatra chanting kṛṣṇañca balabhadrañca .... Then chant anēna arghyapradānēna śrīmadhvāntargata śrīkṛṣṇaḥ prīyatām.

After the moon rises,
Chant

शशिने चन्द्रदेवाय सोमदेवाय चेन्दवे ।
शीतदीधितिबिम्बाय तारकापतये नमः ॥

रोहिणीसक्तचित्ताय कन्यादानप्रदायिने ।
मृगिणे सितबिम्बाय तारकापतये नमः ॥

śaśinē candradēvāya sōmadēvāya cēndavē.
śītadīdhitibimbāya tārakāpatayē namaḥ.
rōhiṇīsaktacittāya kanyādānapradāyinē.
mṛgiṇē sitabimbāya tārakāpatayē namaḥ.

Meditating on candradēva, perform archana to the Lord with bilvapatra at the tulasīvṛndāvana.

क्षीरोदार्णवसम्भूत अत्रिनेत्रसमुद्भव ।
गृहाणार्घ्यं मयादत्तं रोहिण्या सहित शशिन् ॥
रोहिणीसहिताय चन्द्रमसे इदमर्घ्यं इदमर्घ्यं इदमर्घ्यं ।

kṣīrōdārṇavasambhūta atrinētrasamudbhuva
gṛhāṇārghyaṃ mayādattaṃ rōhiṇyā sahita śaśin.
rōhiṇīsahitāya candramasē idamarghyaṃ idamarghyaṃ idamarghyaṃ.

Placing two coconut halves in front of the tulasī vṛndāvana, meditate on candradēva and offer arghya to him three times with milk. The milk should be poured into the coconut straight form the vessel and not through the śaṅkha. The

śaṅkha should be used only for offering arghya to Lord Narayana, not for the other dēvatās. Then chanting 'śaśinē candra....' offer bilvapatra to the lord. Then chant 'candrārghyapradānēna candrāntargata prāṇasthagōpālakṛṣṇaḥ prīyatām' and conclude the pūjā. Bring the Lord back to the pūjā room, partake of the gandha, akṣata, sip tīrtha three times.

विश्वाय विश्वपतये विश्वेश्वराय विश्वसम्भवाय श्री गोविन्दाय नमः ।

viśvāya viśvapatayē viśvēśvarāya viśvasambhavāya śrī gōvindāya namaḥ.

Chanting the above mantra spend the night in holy activites. Only those unable to stay awake can go to bed. The next morning, pūjā should be performed early (like on a dvādaśī)

सर्वाय सर्वपतये सर्वेश्वराय सर्वसम्भवाय श्रीगोविन्दाय नमः ।

sarvāya sarvapatayē sarvēśvarāya sarvasambhavāya śrīgōvindāya namaḥ.

Chanting the above mantra, partake of the Lord's prasāda.

धर्माय धर्मपतये धर्मेश्वराय धर्मसम्भवाय नमः ।

dharmāya dharmapatayē dharmēśvarāya dharmasambhavāya namaḥ.

Chanting this mantra, offer kṛṣṇāṣṭhamīvrata to the Lord (kṛṣṇārpaṇamastu).

भाद्रपदमासः Bhādrapadamāsa

गणेशचतुर्थी Gaṇēśacaturthī

The śuklacaturthī of this month is celebrated as gaṇēśacaturthī. On that day, to remove all obstacles in the way of pious activities, we must worship gaṇapatyantargataprāṇasthaviśvambhara form of Lord Narayana. (The main aim of life is to attain liberation. To remove obstacles in the way of this, gaṇapatyantargataviśvambhara mut be worshipped.

The idol of Gaṇapati should be decorated during the pūjā. Or else, a maṇḍala shuold be drawn as indicated above and Gaṇapati invoked in it. mōdaka, sugarcane shoud be offered to the Lord. On this day, if we see the moon in the evening, our name will be slandered. We will earn infamy.

सिंहःप्रसेनमवधीत् सिंहो जाम्बवता हतः ।
सुकुमारक मारोदीस्तव ह्येषः स्यमन्तकः ॥

siṃhaḥprasēnamavadhīt siṃhō jāmbavatā hataḥ.
sukumāraka mārōdīstava hyēṣaḥ syamantakaḥ.

If by chance we happen to see the moon, we must chant the above mantra to avoid slander.

ऋषिपञ्चमी Ṛṣipañcamī

On this day women who have attained menopause must

worship ṛṣis and their pious, chaste wives. By this, the sins they might have committed by not observing the rules of conduct during their menstrual periods get expiated. The same day is observed as Bhūvarāhajayantī.
Bhādrapadaṣaṣṭhī is Kalkijayantī. Bhādrapadaśuddhadvādaśī is vāmanajayantī. On this day the dadhivrata should be offered to the Lord, the dadhyanna (curdrice) should be given to brāhmaṇa and the glories of vāmanāvatāra should be meditetd upon/listened to.

अनन्तचतुर्दशी Anantacaturdaśī

bhādrapadaśuklacaturdaśī is anantacaturdaśī. On this day Lord Anantapadmanābha resting in the milky ocean on the thousand-headed serpent, śēṣa, should be meditated upon. We, living in saṃsāra, face a thousand serpents in the form of troubles and miseries. On this day, we must plead with the Lord, who is sleeping peacefully on the thousand-headed serpent, to help us evade/overcome the myriad troubles and miseries.

महालयश्राद्धम् Mahālayaśrāddha

bhādrapadamāsa-kṛṣṇapakṣa-prathamā to amāvāsyā is mahālayakāla. On all the 15 days, śrāddha must be performed with oblations to the pitṛ (ancestors). If this is not possible, śrāddha must be performed on one day and on the other days tarpaṇa must be given with tila (sesamum/ gingely seeds). If the śrāddha cannot be performed during

this period because of aśauca, it must be performed during the kṛṣṇapakṣa of āśvījamāsa. If the śrāddha is not performed even during this period, the pitṛdēvatāḥ will wait till vṛścikasaṅkrānti hoping that the śrāddha will be performed. When this period passes without the śrāddha being performed, they curse the family which has failed in its duty. So, to avoid the curse, the śrāddha must be compulsorily performed.

आश्वयुजमासः Āśvayujamāsa

नवरात्रि Navarātri

āśvījaśuklaprathamā to navamī is Ramōtsavakāla. We vaiṣṇavāḥ must, through the medium of agni, meditate on and perform arcana to Lakṣmīnārāyaṇa as prescribed by Śrī Madhvācārya in his tantrasārasaṅgraha. This worship is Durgāpūjā as per our vaiṣṇavasampradāya. Listening to discourses on the Vedas, bhāgavata and Madhvācāryā's sarvamūla works fetches great merit.

सरस्वतिपूजा Sarasvatīpūjā

On the mūlā nakṣatra day of navarātri, all the holy texts must placed on a pīṭha and the presence of Lord Vēdavyāsa and Lord Paraśurāma invoked in them. In the eight directions of the pīṭha, starting fórm the point in front of us, the presence of Bādari, Jaimini, Sumantu,

Vaiśampāyana, Āśmarathya, Paila, Kāśakṛtsna, Lōmaśa (disciples of Lord Vēdavyāsa) must be invoked. Also, the presence of Caturmukha Brahma and Vāyu who are the abhimāni of the śāstras; Sarasvatī and Bhāratī; and Madhvācārya, the propounder of the correct knowledge, must be invoked. ṣōḍaśōpacārapūjā must be performed and pañcakādya (pañcakajjāya) must be offered as naivēdya. Then maṅgalārati must be shown. This pūja must be done daily till śravaṇānakṣatra and concluded on that day. On this day śānti pāṭha (śannō mitra...) must be read and śāstra adhyayana begun.

आयुधपूजा Āyudhapūjā

On the mahānavamī day, we must invoke the presence of the Lord in all the materials we use for our daily work and pray to Him.

विजयदशमी Vijayadaśamī

Buddhajayantī falls on this day. Madhvajayantī is also celebrated this day. Worship of Madhvāntargata Nārāyaṇa on this day gives success in all ventures and annihilation of all enemies.

कोजागरीव्रतम् Kōjāgarī vrata

This is observed on āśvīja paurṇamī. After sunset, meditate on Goddess Lakṣmī seated in the padmāsana posture on

a heap of rice and perform pūjā. At night, listen to the discourse on the ādiparva of the mahābhārata or read that work, and meditating on the glories of the Lord, play a game of dice. The night should be spent thus, without going to bed. Goddess Lakṣmī has said that she will readlv ~ome down from vaikuṇṭha to bless those who observe tr ata.

कार्तीकमासः Kārtīka māsa

From āśvīja paurṇamī to kārtīka paurṇamī, one must get up early during the aruṇōdaya kāla and take bath. This will lead to expiation of all sins.

आकाशदीपःĀkāśa dīpa

On मासनियामक कार्तीकदामोदरप्रेरणया कार्तीकदामोदरप्रीत्यर्थं आकाशदीपदानाख्यं कर्मकरिष्ये । āśvīja kṛṣṇa pakṣa dvādaśī, māsaniyāmaka kārtīkadāmōdaraprēraṇayā kārtīkadāmōdaraprītyartham ākāśadīpadānākhyam karmakariṣyē. perform saṅkalpa with the above mantra in the evening. Then place a ākāśadīpa in the form of eigh-petalled lotus at an elevated place outside the house. The lamp should be lit with gingelly oil. Then chant this ślōka:

दामोदराय नभसि तुलायां दोलया सह ।
प्रदीपं ते प्रयच्छामि नमोऽनन्ताय वेधसे ॥

dāmōdarāya nabhasi tulāyāṃ dōlayā saha.
pradīpam tē prayacchāmi namōsnantāya vēdhasē.

If the lamp is lit daily for one month, we will obtain wealth.

yamadīpa

On āśvījakṛṣṇapakṣatrayōdaśī, light a lamp in the evening, facing south. This is to avoid untimely deaths and to please Lord Yama. The lamp should be lit with gingelly oil.

sa... a for this ritual:

यमान्तर्गतलक्ष्मीनृसिंहात्मक कार्तिकदामोदरप्रेरणया....
प्रीत्यर्थं अपमृत्युबाधादिसमस्तपीडापरिहारार्थं यमदीपदानाख्यं कर्मकरिष्ये । yamāntargatalakṣmīnṛsiṃhātmaka kārtikadāmōdaraprēraṇayā... prītyarthaṃ apamṛtyubādhādisamastapīḍāparihārārthaṃ yamadīpadānākhyaṃ karmakariṣyē.

After the saṅkalpa, light the lamp. Then pray as follows:

मृत्युना पाशदण्डाभ्यां कालेन श्यामलायुतः ।
त्रयोदश्यां दीपदानात्सूर्यजः प्रीयतां मम ।।

अनेनदीपदानेन यमधर्मराजान्तर्गत लक्ष्मीनृसिंहात्मककार्तिक दामोदरात्मक मध्वपतिश्रीकृष्णः प्रीयताम् ।

mṛtyunā pāśadaṇḍābhyāṃ kālēna śyāmalāyutaḥ.
trayōdaśyāṃ dīpadānātsūryajaḥ prīyatāṃ mama.
anēnadīpadānēna yamadharmarājāntargata lakṣmīnṛsiṃhātmakakārtikadāmōdarātmaka madhvapatiśrīkṛṣṇaḥ prīyatām.

The lamp (and all other lamps) should not be lit straight

from a match stick. A wick should be lit first and this wick should be used to light the lamp.

गङ्गापूजा Gaṅgāpūjā

This pūjā is performed on āśvījakṛṣṇatrayōdaśī.

गङ्गाजनकबिन्दुमाधवप्रीत्यर्थं गङ्गापूजाख्यं कर्मकरिष्ये ।

gaṅgājanakabindumādhavaprītyarthaṃ gaṅgāpūjākhyaṃ karmakariṣyē.

In front of the pīṭha in the pūjā room, draw a lotus, place a plantain leaf containg rice on it, on top of this place a kalaśa, fill it with water. Perform saṅkalpa and chant gaṅgē ca yamunē caiva....jalēssmin sannidhiṃ kuru, touching the vessel with your hand.
Then chant

गङ्गायै नमः । ध्यायामि । ध्यानं समर्पयमि ।

gaṅgāyai namaḥ. dhyāyāmi. dhyānaṃ samarpayāmi. offer mantrākṣata to the vessel,

आवाहयामि । आवाहनं समर्पयामि ।

āvāhayāmi. āvāhanaṃ samarpayāmi. offer mantrākṣata,

पाद्यं समर्पयामि । अर्घ्यं.... । आचमनं...... । मधुपर्कं..... । पुनराचमनं.... । स्नानं .... । वस्त्रं ..... । कुङ्कुमं ...... । हरिद्राचूर्णं..... । गन्धाक्षतपुष्पाणि समर्पयामि ।

pādyaṃ samarpayāmi. arghyaṃ..., ācamanaṃ....,

madhuparkam...., punarācamanam....., snānam...., vastram...., kuṅkumam..., (offer kuṅkuma), haridrācūrṇam.... (offer turmeric powder), gandhākṣatapuṣpāṇi samarpayāmi.

Then chant,

नन्दिन्यै नमः । नलिन्यै... । सीतायै... । मालत्यै... । महापहायै... । विष्णुपादाब्जसम्भूतायै.... । गङ्गायै... । त्रिपदगामिन्यै... । भागीरथ्यै... । भोगवत्यै... । जाह्नव्यै ... । त्रिदशेश्वर्यै... ।

nandinyai namaḥ, nalinyai.., sītāyai..., mālatyai..., malāpahāyai...., viṣṇupādābjasambhūtāyai...., gaṅgāyai..., tripathagāminyai..., bhāgīrathyai..., bhōgavatyai..., jāhnavyai...., tridaśēśvarāyai..., and offer flowers. Then

धूपं समर्पयामि । दीपं समर्पयामि । गुडापूपनैवेद्यं समर्पयामि । नीराजनं समर्पयामि । मन्त्राक्षतं समर्पयामि । समस्तषोडशोपचारपूजां समर्पयामि ।

dhūpam samarpayāmi, dīpam samarpayāmi, guḍāpūpanaivēdyam samarpayāmi, (ēllappa), nīrājanam samarpayāmi, mantrākṣatam samarpayāmi, samastaṣōḍaśōpacārapūjām samarpayāmi.

नागारिवाहनाङ्घ्रि-अब्ज योगात् त्रैलोक्यपावनि ।
भागीरथि नमस्तुभ्यं रोगं मे हर देहगम् ॥

nāgārivāhanāṅgrhyabja yōgāt trailōkyapāvani.

bhāgīrathi namastubhyaṃ rōgaṃ mē hara dēhagam.

Chant the above mantra, then say गङ्गापूजनेन गङ्गाजनक बिन्दुमाधवः प्रीयताम् । श्रीकृष्णार्पणमस्तु । gaṅgāpūjanēna gaṅgājanaka bindumādhavaḥ prīyatāṃ kṛṣṇārpamastu. Then, to the beat of the jāgaṭē (bell), the kalaśa should be taken out and water poured into the guḷikē (copper drum).

नरकचतुर्दशी Narakacaturdaśī

It is celebrated on āśvījakṛṣṇacaturdaśī. Rising early, we must take a bath after ablutions. During the candrōdayakāla, perform saṅkalpa,

candrōdayakālē narakāntakaśrīgōpālakṛṣṇaprēraṇayā sugandhitailābhyaṅgasnānasamarpaṇapūjāṃ kariṣyē. Then fetch hot water from the guḷikē, place kadaḷīhiṭṭu (bengalgram flour) śikākāyī powder (soapnut powder), dūrvā (kind of grass), gingelly oil before the Lord. Invoke Goddess Lakṣmī in the oil, Goddess Gaṅgā in the water, meditate on Goddess Lakṣmī applying oil on the Lord's body and bathing Him. Then prostrate before the Lord and all guru and elders, and sit facing the Lord. The eldest of the married women of the family should dip the dūrvā in the oil and make seven impressions on the floor remembering the seven cirañjīvis, chanting:

अश्वत्थामा बलिर्व्यासः हनूमांश्च विभीषणः ।
कृपः परशुरामश्च सप्तैते चिरजीविनः ॥

aśvatthāmā balirvyāsaḥ hanūmāṃśca vibhīṣaṇaḥ.
kṛpaḥ paraśurāmaśca saptaitē cirajīvinaḥ.

The same oil is considered the prasāda of the cirañjīvis. This should be applied on the body to ensure longevity. All the members of the family should take bath before sunrise. Widows too should take oil bath this day to offset the pain to be endured in Hell.

After snāna and sandhyāvandana, lakṣmīpūjā should be performed as she has just woken up from the cāturmāsya nidrā. Then pūjā to the Lord must be performed. Then tarpaṇa must be offered to Lord Yama. The adhikārī must sit facing south, and offer tarpaṇa from the tip of the fingers. The yajñōpavīta should be as usual, to the right across the left shoulder. This is because Lord yama is a dēvatā. Since he is the pitradhipati, the tarpaṇa should be offered with tila.

yamaṃ tarpayāmi, dharmarājaṃ, mṛtyuṃ, antakaṃ, vaivasvataṃ, kālaṃ,sarvabhūtakṣayaṃ, audumbaraṃ, dadhnaṃ, nīlaṃ, paramēṣṭhinaṃ, vṛkōdaraṃ, citraṃ, citraguptaṃ tarpayāmi.

Those whose parents are still allve must sit facing east and offer the same tarpaṇa with akṣata and nirmālyatulasī. Those who do not take oil bath on this day will suffer from poverty for seven lives.

Lamps are lit and crackers are burst after sunset to uplift/ reclaim our ancestors who had been struck dead by

lightning; to light up the path to pitṛlōka for the benefit of pitṛs who had come to earth during mahālaya; to drive away Alakṣmī, wife of Kali and the storehouse of inauspicous qualities.

बलीन्द्रपूजा Balīndra pūjā

This is performed on the night of amavāsyā of āśvījamāsa at Udupi Sri Krishna Temple. At Kaṇvatīrtha near Mangalore and in other areas, it is performed on kārtīkaśuklapāḍya. On this day, by the grace of Lord Vāmana, Balicakravartī became the ruler of sutalalōka, one of the netherworlds. And hence Lord Vāmana named this day after Bali. Oil bath is a must early in the morning on this day. After the evening pūjā, Balīndrapūjā must be performed at the tulasīvṛndāvana. If not, in the pūjā room.

Draw a picture of Bali or the lotus in raṅgōli, place a heap of rice (One Kg) and a coconut on a plate on top of the raṅgōli, place the Lord on it.

गङ्गे च यमुनैच.... सर्वसम्पदभिवृध्द्यर्थं
बलीन्द्रान्तर्गतश्रीवामनप्रीत्यर्थं वामनपूजां, परिवारतया
बलीन्द्रपूजां च करिष्ये ।

gaṅgē ca yamunaica.... sarvasampadabhivṛddhyarthaṃ balīndrāntargata śrīvāmanaprītyarthaṃ vāmanapūjāṃ, parivārataya balīndrapūjāṃ ca kariṣyē. perform saṅkalpa, śaṅkhapūjā, pīṭhapūjā, and chanting puruṣasūkta perform

pūjā to the Lord. Then perform pūjā to Bali as a retinue of Lord.

śrīyai namaḥ, kṣōṇyai, dayāyai, dharmāyai, bhagavatyai, annadēvatāyai, ānandayai, ratyai, śrēṣṭhāyai namaḥ. Chant navaśakti names and offer mantrākṣata. ōṃ balīndrabhagavannāgaccha āvāhayāmi. Invoke Bali by offering mantrākṣata and flowers.

ṣaḍaṅganyāsaḥ

अस्य श्री बलीन्द्रमन्त्रस्य शुक्र ऋषिः । अनुष्टुप् छन्दः । बलीन्द्रो देवता ।

ओं हृदयाय नमः । ओं बलीन्द्र शिरसे स्वाहा । ओं भगवते शिखायै वषट् । ओं ओं कवचाय हुम् । ओं भगवते नेत्राभ्यां वौषट् । ओं बलीन्द्राय अस्त्राय फट् । ओं भूर्भुवःस्वरोम् ।

ध्यायेद् बलीन्द्रं जगदेकनाथं मुक्ताफलालंकृतसर्वगात्रम् ।
नक्षत्रनाथं भुवनार्घवस्त्रं प्रियं मुरारेः करवाळहस्तम् ॥

ओं बलीन्द्राय भगवते
विष्णुभक्तायदैत्यपतयेयोगसिंहासनस्थिताय नमः ।

asya śrī balīndramantrasya śukra ṛṣiḥ. anuṣṭup chandaḥ. balīndrō dēvatā.

ōṃ hṛdayāya namaḥ. ōṃ balīndra śirasē svāhā. ōṃ bhagavatē śikhāyai vaṣaṭ. ōṃ ōṃ kavacāya hum. ōṃ bhagavatē nētrābhyāṃ vauṣaṭ, ōṃ balīndrāya astrāya phaṭ. ōṃ bhūrbhuvasvarōm.

dhyāyēd balīndraṃ jagadēkanāthaṃ muktāphalālaṅkṛtasarvagātram.

nakṣatranātham bhunōnārghavastram priyam murārēḥ karavāḷahastam.

ōm balīndrāya bhagavatē viṣṇubhaktāyadaityapatayēyōgasiṃhāsanasthitāya namaḥ.

Chant the above mantra (ōṃ balīndrāya namaḥ) three times touching the coconut on the rice heap.

dvādaśanāmapūjā - ōṃ balīndrāya namaḥ. ōṃ jagadēkanāthāya namaḥ. muktāphalālaṅkṛtasarvagātrāya. nakṣatranāthāya. bhuvanārghavastrāya. murāripriyāya. karavālahastāya. bhagavatē. viṣṇubhaktāya. daityapatayē. yōgasiṃhāsanasthitāya. balīndrasaparivārāya namaḥ.

Perform arcana by offering redflowers, mantrākṣata with the above 12 names. Then holding flowers and mantrākṣata in hand chant the following

mantra

प्रार्थना prārthanā

श्रीभूमिसहितं दिव्यं मुक्ताहारविभूषितम् ।
नमामि वामनं विष्णुं भुक्तिमुक्तिफलप्रदम् ।
बलिराजनमस्तुभ्यं दैत्यदानववन्दित ।
इन्द्रसेनामराराते विष्णुसान्निध्यदो भव ।

śrībhūmisahitaṃ divyaṃ muktāhāravibhūṣitam. namāmi vāmanaṃ viṣṇuṃ bhuktimuktiphalapradam. balirājanamastubhyaṃ daityadānavavandita. indrasēnāmarārātē viṣṇusannidhyadō bhava. Then prostrate before the Lord and say kṛṣṇārpaṇamastu

अनेन बलीन्द्रपूजनेन

वामनात्मककार्तीकदामोदरात्मकश्रीकृष्णः प्रीयताम् । anēna balīndrapūjanēna vāmanātmaka kārtīkadāmōdarātmaka śrīkṛṣṇaḥprīyatām. सर्वसम्पदभिवृद्ध्यर्थं अलक्ष्मीनिरसनपूर्वकचिरकाललक्ष्मीनिवासार्थं महानीराजनं करिष्ये । sarvasampadabhivṛddhyartham alakṣmīnirasana pūrvaka cirakālalakṣmīnivāsārtham mahānīrājanam kariṣyē.

Perform saṅkalpa with the above mantra. Place five lamps on a plate full of paddy husk/rice and betel leaves, offer it to the Lord and then walk into every room of the house and wave the lamps. A seperate lamp must be lit ahead of this in every room. Entering each room with the plate containg five lamps, throw some lāja (puffed rice-Aralu (Kannada), Poddolu (Tulu)) and say ōṃ balīndrāya. The plate should then be placed at the doorstep and women must perform pūjā there. Then the plate must be placed on a heap of rice. Since Bali is an ardent devotee, Lord Vāmana is always present by his side. When this balipūjā is performed, the presence of Lord Vāmana will drive away Alakṣmī. Traders place the Lord on top of their account books and perform dhanalakṣmī pūjā.

गोपूजा Gōpūjā

It is performed on kārtīkaśuklapāḍya (on pāḍya with a remainder of amāvāsyā, not on pāḍya plus dvitīyā) The ritual should be performed after pūjā to the Lord, before noon. In the morning, gingelly oil should be applied to the

cows, they should be bathed in hot water.

गवान्तर्गतप्राणस्थश्रीकार्तीकदामोदरात्मकश्रीगोपालकृष्णपूजां करिष्ये । gavāntargataprāṇastha śrīkārtīkadāmōdarātmaka śrīgōpālakṛṣṇapūjām kariṣyē.

Perform saṅkalpa as indicated above. Chanting this, offer mantrākṣata, invoke Lord Gōpālakṛṣṇa. Pour water on the legs of the cows, apply 'Kuṅkuma' and 'Araśina' (turmeric powder), offer eatabes which have been offered to the Lord. While doing so chant this mantra.

सुरभिर्वैष्णवी माता नित्यं विष्णुपदे स्थिता ।
ग्रासमुष्ठिर्मया दत्ता सुरभिः प्रतिगृह्यताम् ॥
गवां दृष्ट्वा नमस्कृत्य कृत्वा चैव प्रदक्षिणम् ।
प्रदक्षिणीकृता तेन सप्तद्वीपा वसुन्धरा ॥
सर्वकामदुघे देवि सर्वतीर्थाभिषेचिनि ।
पावनि सुरभे श्रेष्ठे देवि तुभ्यं नमो नमः ।
या लक्ष्मीर्लोकपालानां धेनुरूपेण संस्थिता ।
घृतं वहति यज्ञार्थे मम पापं व्यपोहतु ।
अग्रतः सन्तुमे गावो गावो मे सन्तु पृष्ठतः ।
गावो मे हृदये सन्तु गवां मध्ये वसाम्यहम् ।

surabhirvaiṣṇavī mātā nityaṃ viṣṇupadē sthitā.
grāsamuṣṭhirmayā dattā surabhiḥ pratigṛhyatām.
prārthanā
gavāṃ dṛṣṭvā namaskṛtya kṛtvā caiva pradakṣiṇam.
pradakṣiṇīkṛtā tēna saptadvīpā vasundharā.
sarvakāmadughē dēvi sarvatīrthābhiṣēcini.

pāvani surabhē śrēṣṭhē dēvi tubhyaṃ namō namaḥ.
yā lakṣmīrlōkapālānaṃ dhēnurūpēṇa saṃsthitā.
ghṛtaṃ vahati yajñārthē mama pāpaṃ vyapōhatu.
agrataḥ santumē gāvō gāvō mē santu pṛṣṭhataḥ.
gāvō mē hṛdayē santu gavāṃ madhyē vasāmyaham.
Prayer is next followed by circumbulation and namaskāra to the cows and then is Kṛṣṇārpaṇamastu.

तुलसीपूजा Tulasipūjā

It is celebrated from kārtīka śukla pāḍya to dvādaśī.
This should be performed at the tulaśīvṛndāvana after the daily evening pūjā. Perform śaṅkhapūjā, pīṭhapūjā, perform pūjā to the Lord with Puruṣasūkta. Then chant

गंगे च यमुने चैव....
कार्तीकदामोदरात्मकश्रीगोपालकृष्णप्रीत्यर्थं तुलसीपूजां करिष्ये ।
ध्यायामि तुलसीं देवीं श्यामां कमललोचनाम् ।
प्रसन्नां पद्मकल्हारवराभयचतुर्भुजाम् ॥
किरीटहारकेयूरकुण्डलादिविभूषिता ।
धवलांशुकसंयुक्तां पद्मासननिषेदुषीम् ॥

gaṅgē ca yamunē caiva....
kārtīkadāmōdarātmakaśrīgōpālakṛṣṇaprītyarthaṃ tulaśīpūjāṃ kariṣyē.
dhyāyāmi tulaśīṃ dēvīṃ śyāmāṃ kamalalōcanām.
prasannāṃ padmakalhāravarābhayacaturbhujām.
kirīṭahārakēyūrakuṇḍalādivibhūṣitām.
dhavalāṃśukasaṃyuktāṃ padmāsananiṣēduṣīm.

Offer flowers, mantrākṣata to Lord chanting above mantra.

तुलस्यै नमः । ध्यानं समर्पयामि ।

भगवत्यै तुलस्यै नमः । आवाहनं समर्पयामि ।

विष्णुवल्लभायै नमः । आसनं समर्पयामि ।

सर्वदेवमयायै नमः । पाद्यं समर्पयामि ।

सर्वतीर्थमयायै नमः । अर्घ्यं समर्पयामि ।

दैत्यान्तकृत्प्रियायै नमः । आचमनीयं समर्पयामि ।

सर्वलोकहितायै नमः । स्नानं समर्पयामि ।

लक्ष्मीसहोदरायै नमः । वस्त्रं समर्पयामि ।

महादेव्यै नमः । गन्धं समर्पयामि ।

रमावासायै नमः । पुष्पं समर्पयामि ।

तुलस्यै नमः । श्रियै । महालक्ष्म्यै । विद्यायै । अविद्यायै ।
यशस्विन्यै । धर्मायै । धर्माननायै । देव्यै । देवदेवमनप्रियायै ।
लक्ष्मीप्रियसख्यै । दिव्यायै । दिवे । भूम्यै । अचलायै । चलायै ।

अभीष्टदायै नमः । धूपं समर्पयामि ।

पापहारिण्यै नमः । दीपं समर्पयामि ।

भगवत्यै नमः । नैवेद्यं समर्पयामि ।

अमृतसम्भूतायै नमः । ताम्बूलं समर्पयामि ।

अमृतरूपिण्यै नमः । दक्षिणां समर्पयामि ।

tulasyai namaḥ. dhyānaṃ samarpayāmi.
bhagavatyai tulasyai namaḥ āvāhanaṃ samarpayāmi.
viṣṇuvallabhāyai namaḥ āsanaṃ samarpayāmi.
sarvadēvamayāyai namaḥ pādyaṃ samarpayāmi.

sarvatīrthamayāyai namaḥ arghyaṃ samarpayāmi.
daityāntakṛtpriyāyai namaḥ ācamanīyaṃ samarpayāmi.
sarvalōkahitāyai namaḥ snānaṃ samarpayāmi.
lakṣmīsahōdarāyai namaḥ vastraṃ samarpayāmi.
mahādaivyai namaḥ gandhaṃ samarpayāmi.
ramāvāsāyai namaḥ puṣpaṃ samarpayāmi.
tulasyai namaḥ. śriyai. mahālakṣmyai. vidyāyai. avidyāyai. yaśasvinyai. dharmāyai. dharmānanāyai. dēvyai. dēvadēvamanapriyāyai. lakṣmīpriyasakhyai. divyā divē. bhūmyai. acalāyai. calāyai.
abhīṣṭadāyai namaḥ. dhūpaṃ samarpayāmi.
pāpahāriṇyai namaḥ. dīpaṃ samarpayāmi.
bhagavatyai namaḥ. naivēdyaṃ samarpayāmi.
With water show dhūpa, dīpa to Lord, offer naivēdya, show maṅgalārati. जगद्धात्र्यै नमः । नीराजनं समर्पयामि । सुदक्षिणायै नमः । प्रदक्षिणं समर्पयामि । परमैश्वर्यै नमः । नमस्कारं समर्पयामि । अभीष्टदायै नमः । प्रार्थनां समर्पयामि । षोडशोपचारपूजां समर्पयामि ।

या दृष्टा निखिलाघसङ्घशमनी स्पृष्टा वपुःपावनी
रोगाणामभिवन्दिता निरसनी सिक्तान्तकत्रासिनी ।
प्रत्यासत्तिविधायिनी भगवतः कृष्णस्यसंरोपिता
न्यस्ता तच्चरणे विमुक्तिफलदा तस्यै तुलस्यै नमः ॥

jagaddhātryai namaḥ. nīrājanaṃ samarpayāmi.
sudakṣiṇāyai namaḥ. pradakṣiṇaṃ samarpayāmi.
paramaiśvaryai namaḥ. namaskāraṃ samarpayāmi.

abhīṣṭadāyai namaḥ. prārthanāṃ samarpayāmi.
ṣōḍaśōpacārapūjāṃ samarpayāmi.
yā dṛṣṭā nikhilāghasaṅghaśamanī spṛṣṭā vapuḥpāvanī
rōgāṇāmabhivanditā nirasanī siktāntakatrāsinī.
pratyāsattividhāyinī bhagavataḥ kṛṣṇasyasaṃrōpitā
nyastā taccaraṇē vimuktiphaladā tasyai tulasyai namaḥ.
Chant prayer with above mantra.

तुलसि श्रीसखि शुभे पापहारिणि पुण्यदे ।
नमस्ते नारदनुते नारायणमनःप्रिये ॥

tulasi śrīsakhi śubhē pāparāhiṇi puṇyadē.
namastē nāradanutē nārāyaṇamanaḥpriyē.
Chant above ślōka 108, 28 or 8 times.

श्रियःप्रिये श्रियावासे नित्यं श्रीधरवल्लभे ।
भक्त्या दत्तं मयार्घ्यं हि तुलसि प्रतिगृह्यताम् ॥

śriyaḥpriyē śriyāvāsē nityaṃ śrīdharavallabhē.
bhaktyā dattaṃ mayārghyaṃ hi tulasi pratigṛhyatām.
Offer arghya, chanting above mantra, to the base of tulasi plant. Circumbulate the tulasi plant singing tulasisaṅkīrtana.

अनेन तुलसीपूजाकर्मणा
तुलस्यन्तर्गतकार्तीकदामोदरात्मकश्रीगोपालकृष्णः प्रीयताम् ।

anēna tulasīpūjākarmaṇā
tulasyantargatakārtīkadāmōdarātmakaśrīgōpālakṛṣṇaḥ prīyatām.

क्षीराब्धिपूजा Kṣīrābdhipūjā

This is celebrated on kārtīka śukla dvādaśī. After pūjā to the Lord, in front of the tulasīvṛndāvana in the morning, visualize Lord Narayana awakening from four months of yōganidrā of the cāturmāsyakāla, Chant uttiṣṭhōttiṣṭha gōvinda uttiṣṭha garuḍadhvaja.

उत्तिष्ठोत्तिष्ठ गोविन्द उत्तिष्ठ गरुडध्वज ।

उत्तिष्ठ कमलाकान्त त्रैलोक्यं मङ्गलं कुरु ॥

uttiṣṭha kamalākānta trailōkyaṃ maṅgalaṃ kuru.

place two coconut halves on a plate in front of the tulasī and offer arghya with milk to the Lord and the tulasi. The kṛṣṇārpaṇa of cāturmāsyavrata should be offered, dīpadāna should be offered to brāhmaṇa and the dvādaśīvrata concluded with pāraṇa. In the evening, at dusk, decorate the maṇṭapa around the tulasi, place sālagrāma inside it, perform saṅkalpa.

गङ्गे च यमुने चैव...प्राणस्थकार्तीकदामोदरप्रीत्यर्थं क्षीराब्धिपूजां करिष्ये । gaṅgē ca yamunē caiva...prāṇastha kārtīkadāmōdara prītyarthaṃ kṣīrābdhipūjāṃ kariṣyē.

Perform śaṅkhapūjā, pīṭhapūjā, invoke the Lord, offer naivēdya, perform arcana with puruṣasūkta, offer āmalaka (nēllikāyi - gooseberry) to the Lord, light lamps with nēllikāyi and bāḷēdaṇḍu (bambē - plantain stemcore pieces) and perform maṅgalārati.

Place the coconut halves on a plate in front of the tulasī,

pour milk into conch and offer arghya. The whiteness of the inside of the coconut reminds us of the milky ocean (kṣīrasāgara).

उत्तिष्ठोत्तिष्ठ गोविन्द उत्तिष्ठ गरुडध्वज ।
उत्तिष्ठकमलाकान्त त्रैलोक्यं मङ्गलं कुरु ॥
इ॒दं विष्णु॒र्विच॑क्रमे त्रे॒धा निद॑धे प॒दम् । सम॑ूळ्हमस्य पांसु॒रे ॥
ब्रह्मेन्द्र रुद्रेन्द्र कुबेरसूर्य सोमादिभिर्वन्दित वन्दनीय ।
बुध्यस्व देवेश जगन्निवास मन्त्रप्रभावेन सुखेन देव ॥
इयन्तु द्वादशी देव प्रबोधार्थं विनिर्मिता ।
त्वय्येव सर्वलोकानां हितार्थं शेषशायिना ॥
उत्तिष्ठोत्तिष्ठ गोविन्द जगत्सुप्तं जगत्प्रभो ।
त्वयि सुप्ते जगन्नाथ जगत्सुप्तं भवेदिदम् ॥
उत्थिते चेष्ठते सर्वं उत्तिष्ठोत्तिष्ठ माधव ।
गता मेघा वियच्चैव निर्मलं निर्मला दिशः ।
शारदानि च पुष्पाणि गृहाण मम केशव ।
अनेन क्षीराब्धिपूजनेन कार्तिकदामोदरः प्रीयताम् । श्री कृष्णार्पणमस्तु ।

uttiṣṭhōttiṣṭha gōvinda uttiṣṭha garuḍadhvaja.
uttiṣṭhakamalākānta trailōkyaṃ maṅgalaṃ kuru.
idaṃ viṣṇurvicakramē trēdhā nidadhē padam. samūhḷamasya pāṃsurē.
brahmēndra rudrēndra kubērasūrya sōmādibhirvandita vandanīya.
budhyasva dēvēśa jagannivāsa mantraprabhāvēna sukhēnadē.

iyantu dvādaśī dēva prabōdhārthaṃ vinirmitā.
tvayyēva sarvalōkānāṃ hitārthaṃ śēṣaśāyinā.
uttiṣṭhōttiṣṭha gōvinda jagatsuptaṃ jagatprabhō.
tvayi suptē jagannātha jagatsuptaṃ bhavēdidam.
utthistē cēṣṭhatē sarvaṃ uttiṣṭhōttiṣṭha mādhava.
gatā mēghā viyatccaiva nirmalaṃ nirmalā diśaḥ.
śāradāni ca puṣpāṇi gṛhāṇa mama kēśava.
anēna kṣīrābdhipūjanēna kārtikadāmōdaraḥ prīyatām. śrī kṛṣṇārpaṇamastu. Offer kṛṣṇārpaṇamastu. On kārtika paurṇamī, lamps should be lit all over the house - pūjā room, tulasī vṛndāvana etc. This will help us attain all our desires.

वनभोजनम् Vanabhōjana

This is celebrated on kārtika śukla trayōdaśī or caturdaśī or paurṇamī or the kṛṣṇapakṣapañcamī. dhātrī hōma should be performed at the base of gooseberry tree (nēllikāyi). We should listen to discourses at the same place at night, partake of the Lord's prasāda and stay awake the night there.

मार्गशिरमासः Mārgaśiramāsa

सुब्रह्मण्यषष्ठी Subrahmaṇya ṣaṣṭhī

This is celebrated on mārgaśīraśuddhaṣaṣṭhī. Lord Subrahmaṇya killed Tarakāsura and married Dēvasēnā

who was offered by Indra on this day.

मुक्कोटिद्वादशी Mukkōṭidvādaśī

This is observed on dhanurmāsaśuklapakṣadvādaśī. On this day all the three crore dēvatās will be present in the waters of the Puṣkaraṇī at Tirumala. Bathing in the Puṣkaraṇī on this day fetches immense benefits.

धनुर्मासपूजा Dhanurmāsapūjā

During this month, one who does not perform pūjā to Lord Vishnu during the aruṇōdayakāla (one hour before sunrise) will suffer from poverty for seven lives and will also suffer from kṣayarōga (tuberculosis). Mudgānna (huggī) should be offered to the Lord daily during this period. This will fetch the benefit of having worshipped the Lord for 1,000 years. If the huggī is prepeared with one measure of rice and two of mudga (green gram) it is highly recommended. If equal measures are used, if is of medium value. If one measure of rice and half measure of mudga is used, it is of low merit. śuṇṭhī (ginger), jaggery, ēlakkī (cardamom) and ghee should be used in huggī. Curd should also be offered to the Lord.

महाव्यतीपातयोगः Mahā vyatīpāta yōga

On this day, in the dhanurmāsa we should perform holy activites during the aruṇōdayakāla, like offering huggī and

performing pūjā. This will fetch us merit equivalent to that which accrues from performing mahāyāga. Arghya should be offered ot the Lord with the following mantra

व्यतीपात महासत्व सर्वपाप प्रणाशन ।
सहस्रबाहो विश्वात्मन् गृहाणार्घ्यं नमोऽस्तु ते ॥
व्यतीपात नमस्तेऽस्तु नमस्ते विश्वमङ्गल ।
विष्णुचक्रस्वरूपाय नमस्ते दिव्यतेजसे ॥

vyatīpāta mahāsatva sarvapāpa praṇāśana.
sahasrabāhō viśvātman gṛhāṇārghyaṃ namō ͭstu tē.
vyatīpāta namastē ͭstu namastē viśvamaṅgala.
viṣṇucakrasvarūpāya namastē divyatējasē.

Then adhikāri should face south and offer tilatarpaṇ

विष्णुप्रिय व्यतीपात पितृणामनृणप्रद ।
पितृणां मम वैकुण्ठं प्रयच्छ भगवन् हरे ॥
त्वत्प्रसादेन मे भक्तिरस्त्वेवमनपायिनी ॥

viṣṇupriya vyatīpāta pitṛṇāmanṛṇaprada.
pitṛṇāṃ mama vaikuṇṭhaṃ prayaccha bhagavan harē.
tvatprasādēna mē bhaktirastvēvamanapāyinī.

Chant the above mantra and partake of the Lord's prasāda in the morning itself.

धनुर्वैधृतिः Dhanurvaidhṛti

On this day too, in dhanurmāsa, pūjā should be performed early and the Lord's prasāda partaken of. This day is considered very auspicious.

एळ्ळमावास्या Ellamāvāsyā

On the amāvāsyā day of dhanurmāsa, all the sacred rivers are present in the sea. So a bath in the sea is highly meritorious on this day. At the beach, make a linga out of sand, invoke Lord Varuṇa in it, offer kuṅkuma, turmeric powder, flowers, perform pūjā. saṅkapla follows.

गङ्गे च यमुने चैव ....सीतापति रामचन्द्रात्मक सकलतीर्थाभिमानि क्षीराब्धिशायि श्रीलक्ष्मीनारायण प्रेरणया .. अमावास्यापर्वनिमित्तं गङ्गादिसकलनदनदीपति समुद्रस्नानमहं करिष्ये । सैकतलिङ्गे वरुणं आवाह्य षोडशोपचारैः सम्पूज्य

रामेण या कृता रेखा धनुषा क्षीरसागरे ।
मुक्तिस्तद्दर्शनादेव न जाने स्नानजं फलम् ॥
पिप्पलादसमुत्पन्ने कृत्ये लोकभयङ्करि ।
सैकतं ते मया दत्तमाहारार्थं प्रकल्पितम् ॥

gaṅgē ca yamunē caiva ....sītāpati rāmacandrātmaka sakalatīrthābhimānikṣīrābdhiśāyi śrīlakṣmīnārāyaṇa prēraṇayā .. amāvāsyāparvanimittaṃ gaṅgādisakalanadanadīpatisamudrasnānamahaṃ kariṣyē. saikataliṅgē varuṇaṃ āvāhya ṣōḍaśōpacāraiḥ sampūjya

rāmēṇa yā kṛtā rēkhā dhanuṣā kṣīrasāgarē.
muktistaddarśanādēva na jānē snānajaṃ phalam.
pippalādasamutpannē kṛtyē lōkabhayaṅkari.
saikataṃ tē mayā dattamāhārārthaṃ prakalpitam.

Throw the liṅga and a piece of stone into the sea.

विश्वाची च धृताची च विश्वयोने विशाम्पते ।
सान्निध्यं कुरु मे देव सागरे लवणाम्भसि ॥
नमस्ते विश्वगुप्ताय नमो विष्णो अपां पते ।
नमस्ते जलधिरूपाय नदीनां पतये नमः ॥
नमस्ते जगदाधार शङ्खचक्रगदाधर ।
देव देहि ममानुज्ञां तवतीर्थनिषेवणे ॥
अतितीष्ण महाकाय कल्पान्तदहनोपम ।
भैरवाय नमस्तुभ्यमनुज्ञां दातुमर्हसि ।
अग्निश्च योनिरनिलश्च देहे रेतोधाविष्णुरमृतस्य नाभिः ।
एतद्ब्रुवन् पाण्डव सत्यवाक्यं ततोऽवगाहेत पतिं नदीनाम् ॥

viśvācī ca dhṛtācī ca viśvayōnē viśāmpatē.
sānnidhyaṃ kuru mē dēva sāgarē lavaṇāmbhasi.
namastē viśvaguptāya namō viṣṇō apāṃ patē.
namastē jaladhirūpāya nadīnāṃ patayē namaḥ.
namastē jagadādhāra śaṅkhacakragadādhara.
dēva dēhi mamānujñāṃ tavatīrthaniṣēvaṇē.
atitīṣṇa mahākāya kalpāntadahanōpama.
bhairavāya namastubhyamanujñāṃ dātumarhasi.
agniśca yōniranilaśca dēhē rētōdhaviṣṇuramṛtasya nābhiḥ.
ētadbruvan pāṇḍava satyavākyaṃ tatōsvagāhēta patiṃ nadīnām.

Chant above mantra and take a dip in the sea.

सर्वरत्नो भवान् श्रीमान् सर्वरत्नाकरो यतः ।
सर्वरत्न प्रदानस्त्वं गृहाणार्घ्यं महोदधे ॥

..aratnō bhavān śrīmān sarvaratnākarō yataḥ.

sarvaratna pradānastvaṃ gṛhāṇārghyaṃ mahōdadhē.

Chant above mantra and offer arghya to samudrarāja. Then adhikārī should face south with yajñōpavīta to the left and dip thrice. Then, for personal benefit/merit, dip 36 or 12 times.

पिप्पलादं तर्पयामि । विकण्वं तर्पयामि । कृतान्तं तर्पयामि । जीविकेश्वरं तर्पयामि । वसिष्ठं तर्पयामि । वामदेवं तर्पयामि । पाशधरं तर्पयामि । उमापतिं तर्पयामि । वाल्मीकिं तर्पयामि । नारदं तर्पयामि । वालखिल्यान् तर्पयामि । नलं तर्पयामि । नीलं तर्पयामि । गवाक्षं तर्पयामि । गवयं तर्पयामि । गन्धमादनं तर्पयामि । जाम्बवन्तं तर्पयामि । हनूमन्तं तर्पयामि । सुग्रीवं तर्पयामि । अङ्गदं तर्पयामि । मैन्दं तर्पयामि । विविदं तर्पयामि । ऋषभं तर्पयामि । शरभं तर्पयामि । रामं तर्पयामि । लक्ष्मणं तर्पयामि । यशस्विनीं सीतां तर्पयामि ।

pippalādaṃ tarpayāmi. vikaṇvaṃ tarpayāmi. kṛtāntaṃ tarpayāmi. jīvikēśvaraṃ tarpayāmi. vasiṣṭhaṃ tarpayāmi. vāmadēvaṃ tarpayāmi. pāśadharaṃ tarpayāmi. umāpatiṃ tarpayāmi. vālmīkiṃ tarpayāmi. nāradaṃ tarpayāmi. vālakhilyān tarpayāmi. nalaṃ tarpayāmi. nīlaṃ tarpayāmi. gavākṣaṃ tarpayāmi. gavayaṃ tarpayāmi. gandhamādanaṃ tarpayāmi. jāmbavantaṃ tarpayāmi. hanūmantaṃ tarpayāmi. sugrīvaṃ tarpayāmi. aṅgadaṃ tarpayāmi. maindaṃ tarpayāmi. vividaṃ tarpayāmi. ṛṣabhaṃ tarpayāmi. śarabhaṃ tarpayāmi. rāmaṃ tarpayāmi. lakṣmaṇaṃ tarpayāmi. yaśasvinīṃ sītāṃ

tarpayāmi.

Then offer tarpaṇa as indicated above.

आब्रह्मस्तम्बपर्यन्तं यत्किञ्चित् सचराचरम् ।
मयादत्तेन तोयेन तृप्तिमेवाभिगच्छतु ॥

ābrahmastambaparyantaṃ yatkiñcit sacarācaram.
mayādattēna tōyēna tṛptimēvābhigacchatu.

Chanting the above mantra, offer water from the palms thrice. Apply gōpīcandana, chant gāyatrī mantra and offer pitṛtarpaṇa with sesamum (tila). kṛṣṇārpaṇam is next. All noble deeds performed this day fetches one year's benefits.

मकरसङ्क्रान्ति Makarasaṅkrānti

The transit of sun from dhanurāśi to makara takes place this day. The 20 ghaṭikā (8 hours) from the time of transition is puṇyakāla. Bhīṣma waited for this time while on his death bed. Uttarāyaṇa begins this day. tilatarpaṇa to the pitṛs during this puṇyakāla fetches merit.

माघमासः

रथसप्तमी Rathasaptamī

This falls on māghaśuklasaptamī. Taking bath during aruṇōdayakāla this day fetches merit equivalent to the bath taken during a solar eclipe. On this day we must get up before aruṇōdayakāla, perform ablutions, place seven arka leaves and sesamum powder on our head, meditate on

sūryāntargata nārāyaṇa and take bath.

यद्यज्जन्मकृतं पापं मया सप्तसु जन्मसु ।
तन्मे रोगं च शोकं च माकरी हन्तु सप्तमी ॥

yadyajjanmakṛtaṃ pāpaṃ mayā saptasu janmasu.
tanmē rōgaṃ ca śōkaṃ ca mākarī hantu saptamī.

arghyamantraḥ

सप्त सप्तिवहप्रीत सप्तलोकप्रदीपन ।
सप्तम्या सहितो देव गृहाणार्घ्यं दिवाकर ॥

sapta saptivahaprīta saptalōka pradīpana.
saptamyā sahitō dēva gṛhāṇārghyaṃ divākara.

Chant above mantra and offer arghya. Then take bath and offer the ritual to the Lord (kṛṣṇārpaṇamastu). Giving kūṣmāṇḍa (pumpkin) to brāhmaṇa erases the sins committed in a year.

भीष्माष्टमी Bhīṣmāṣṭamī

This falls on māghaśuklaaṣṭhamī. Bhīṣmācārya, the great devotee of the Lord, recited the viṣṇusahasranāma while lying on a bed of arrows in the presence of Lord Krishna, Lord Paraśurāma and Lord Vēdavyāsa. The recitation was in the form of upanyāsa to Dharmarāja. Bhīṣmācārya gave us this sacred mantra. So, to express our gratitude to him, we should offer arghya to him on this day.

भीष्मः शान्तनवो वीरः सत्यवादी जितेन्द्रियः ।
आभिरद्भिरवाप्नोति पुत्रपौत्रोचितां क्रियाम् ।

भीष्माय नमः । इदमर्घ्यम् ।
वैय्याघ्रपादगोत्राय सांकृतिप्रवराय च ।
अपुत्राय ददाम्येतत्सलिलं भीष्मवर्मणे ॥
भीष्माय नमः । इदमर्घ्यम् ।
वसूनामवताराय शन्तनोरात्मजाय च ।
अर्घ्यं ददामि भीष्माय आबालब्रह्मचारिणे ॥

bhīṣmaḥ śāntanavō vīraḥ satyavādī jitēndriyaḥ.
ābhiradbhiravāpnōti putrapautrōcitāṃ kriyām.
bhīṣmāya namaḥ. idamarghyam.
vaiyyāghrapādagōtrāya sāṅkṛtipravarāya ca.
aputrāya dadāmyētatsalilaṃ bhīṣmavarmaṇē.
bhīṣmāya namaḥ. idamarghyam.
vasūnāmavatārāya śantanōrātmajāya ca.
arghyaṃ dadāmi bhīṣmāya ābālabrahmacāriṇē.

adhikārī should sit facing south with the yajñōpavīta to the left and offer tarpaṇa with tila. Those whose parents are still alive should sit facing east with yajñōpavīta to the right as usual and offer tarpaṇa with rice.

मध्वनवमी Madhvanavamī

This is celebrated on māghaśuklanavamī. Ācārya Madhva was giving a discourse on Aitarēyōpaniṣad to his disciples on this day when overjoyed dēvatās showered flowers on him. Ācārya Madhva disappeared from human vision at this moment. Such a sacred day is madhvanavamī. Those who seek spiritual progress and liberation from bondage

must necessarily read the works of Ācārya Madhva. On this day we must compulsorily read his works or listen to his glories and the glory of his works.

महाशिवरात्री Mahāśivarātri

It is celebrated on māghakṛṣṇacaturdaśī. To pay our obeisance to Lord Shiva, who controls our mind, we must chant "Rudra", "Camaka", "Śivastuti" etc., on this day and worship and Shiva and his antaryāmī, Lord Lakṣmīnarasiṃha.

फाल्गुणमासः Phālguṇamāsa

The bhāgavata says that for the sake of begetting good progeny, we must observe the payavrata from phālguṇaśuklapāḍya to dvādaśī. On phālguṇakṛṣṇatṛtīyā, saint Vādirājasvāmi ārādhana is celebrated. On phālguṇakṛṣṇa aṣṭhamī, Sītā was born.

अधिकमासः Adhikamāsa

The puruṣōttama form of Lord Narayana is the adhipati (Lord) of the month. If there is no transit of the sun during a lunar month, that month is called adhikamāsa. No auspicious functions (like wedding or upanayana) should be performed during this month but this period is ideal for accruing merit through worship of the Lord. This month comes once in 33 months. Representing 33 crore dēvatās

33 couples should be invited and honoured. In a bronze vessel, 33 apūpa (attirasa) should be place along with ghee and gold and offered to brāhmaṇāḥ during this month. In the 33 couples and the 33 apūpāḥ, there are 33 forms of Lord Narayana. They are as follows;

विष्णुं जिष्णुं महाविष्णुं हरिं कृष्णमधोक्षजम् ।
केशवं माधवं राममच्युतं पुरुषोत्तमम् ॥
गोविन्दं वामनं श्रीशं श्रीकण्ठं विश्वसाक्षिणम् ।
नारायणं मधुरिपुमनिरुद्धं त्रिविक्रमम् ॥
वासुदेवं जगद्योनिमनन्तं शेषशायिनम् ।
सङ्कर्षणं च प्रद्युम्नं दैत्यारिं विश्वतोमुखम् ॥
जनार्दनं धरावासं दामोदरमघार्दनम् ।
श्रीपतिं च त्रयस्त्रिंशदुद्दिश्य प्रतिनामभिः ॥

viṣṇuṃ jiṣṇuṃ mahāviṣṇuṃ hariṃ kṛṣṇamadhōkṣajam.
kēśavaṃ mādhavaṃ rāmamacyutaṃ puruṣōttamam.
gōvindaṃ vāmanaṃ śrīśaṃ śrīkaṇṭhaṃ viśvasākṣiṇam.
nārāyaṇaṃ madhuripumaniruddhaṃ trivikramam.
vāsudēvaṃ jagadyōnimanantaṃ śēṣaśāyinam.
saṅkarṣaṇaṃ ca pradyumnaṃ daityāriṃ viśvatōmukham.
janārdanaṃ dharāvāsaṃ dāmōdaramaghārdanam.
śrīpatiṃ ca trayastriṃśaduddhiśya pratināmabhiḥ.

Meditating on the 33 forms of the Lord and on 33 dēvatāḥ as indicated, offer the gifts.

अवान्तरदेवाः, अष्टवसवः, द्वादशादित्याः, एकादशरुद्राः, स्वाहाकार, वषट्कार इति मन्त्रैरेतैश्च यो दद्यात्

त्रयस्त्रिंशदपूपकम् ।
प्राप्नोति विपुलां लक्ष्मीं पुत्रपौत्रादिसन्ततिम् ॥
avāntaradēvāḥ, aṣṭavasavaḥ, dvādaśādityāḥ, ēkādaśarudrāḥ, svāhākāra, vaṣaṭkāra iti
mantrairētaiśca yō dadyāt trayastriṃśadapūpakam.
prāpnōti vipulāṃ lakṣmīṃ putrapautrādisantatim.
When a gift (dana) is offered this way, good progeny is ensured and wealth increases.
dānamantraḥ
विष्णुरूपी सहस्रांशुः सर्वपापप्रणाशनः ।
अपूपान्नप्रदानेन मम पापं व्यपोहतु ॥
कुरुक्षेत्रमयो देशः कालः पर्वद्विजोहरिः ।
पृथ्वीसममिदं दानं गृहाण पुरुषोत्तम ॥
viṣṇurūpī sahasrāṃśuḥ sarvapāpapraṇāśanaḥ.
apūpānnapradānēna mama pāpaṃ vyapōhatu.
kurukṣētramayō dēśaḥ kālaḥ parvadvijōhariḥ.
pṛthvīsamamidaṃ dānaṃ gṛhāṇa puruṣōttama.

श्रीमध्वेशार्पणमस्तु

Śrīmadhvēśārpaṇamastu

Dos and Dont's in Devapooja

1. Pooja should not be performed without brushing teeth and without taking bath.
2. Do not enter the pooja room without washing hands and legs.
3. Pooja should not be performed without the room being cleaned with cowdung (Gomaya).
4. The water to be used for abhisheka should be filtered with a cloth, man's shadow should not fall on the water; nails should not come in contact with the water; our legs, feet should not come in contact with the water vessels; the vessel should not be brought into the pooja room without a cloth covering it.
5. Our feet should not come in contact with any pooja article.
6. Thulasi and flowers should not be placed in the same basket; flowers should not be offered without washing them.
7. Flowers plucked from another house without permission or stolen should not be offered to the Lord.
8. Flowers once offered, flowers plucked the previous day or faded flowers should not be offered.
9. Flowers whose petals have fallen away, those which are deep red in colour, those which have come into contact with the human body, those which have fallen to the ground,

those brought from a Shudra's house, those purchased from the market and those which do not have fragrance should not be offered.

10. Flowers should be offered to the Lord along with Thulasi. Flowers should not be offered without thulasi.

11. Thulasi should not be washed with water.

12. Pooja should not be performed without thulasi, shankha (conch), Ghantamani and Gandha (sandalpaste). Mantrakshata should not be offered during archana to the Lord.

13. Pooja should not be performed without dhoopa, deepa and chanting of stotras.

14. Air should not be blown from the mouth on the dhoopa to kindle the fire; dhoopa powder should not be offered without ghee

15. During pooja, unnecessary talks about worldly affairs should be avoided.

16. If our hand comes into contact with our hair, moustache or nails, we should wash our hand before touching the pooja articles.

17. Clothes used earlier by others, black cloth and cloth used for worldly purpose should not be worn during the pooja period.

18. Pooja should not be performed without 'upadesha' of Ashtakshari mantra.

19. Naivedya prepared by those who have not received Krishna Mantra upadesha should not be offered to the Lord.

20. Pooja should not be performed without showing of Mudras.

21. Pooja should not be performed without applying gopichandana.

22. Pooja should not be performed without recetation of Brahmapara Stotra, Purusha Sookta and Vishnusahasranama Stotra.

23. Devatas such as Rudra should not be equated with Lord Vishnu while performing pooja; pooja to them should not be offered along with Lord Vishnu.

24. Pooja should not be performed without wearing thulasimala and 'uttareeya' (upper garment)

25. Pooja should not be performed without 'kachcha'.

26. Playing with children should be avoided during pooja time.

27. Pooja should not be performed without interest or in an angry mood.

28. Pooja should not be performed by controlling the bladder.

29. Pooja should not be performed without tying the tuft of hair or in wet clothes.

30. Pooja should not be performed without removing 'nirmaly or without a proper seat.

31. Naivedya should not be offered without purifying it with cow ghee.

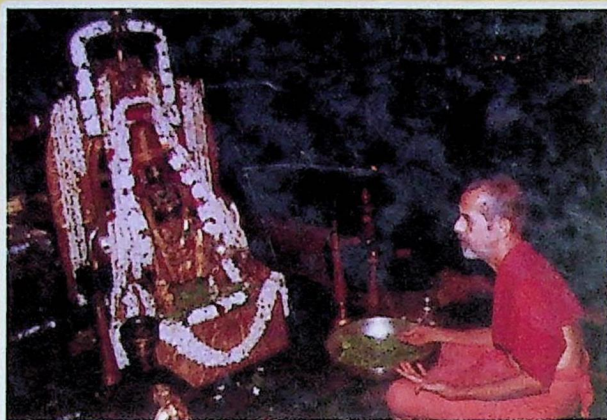
32. Naivedya items should not be sniffed at; items offered th previous day should not be offered a fresh.

33. Pooja should not be performed without tapta mudradharan

34. Those who eat prohibited items should not perform pooj

35. Pooja should not be performed without the knowledge ('taratamya' (gradation).

36. Pooja should not be performed in the afternoon.

Pooja should be performed in total faith, with a pure body an mind, meditating on the glories of the Lord.

Amritha Sandesha

The Lord executes all actions in the cosmos by being the very foundation and refuge for both living and non living not only from outside; He is also the inner force who initiates from within. He is the very cause for the existence of the cosmos, its knowledge, and its actions. We are only trustees in this world. We have the right to live in this world which is under His control, only when we submit ourselves to His system and perform our ordained responsibilities as service to Him. This is the message given by the Upanishads.

The three dimensions of these duties have been enlightened by Acharya Madhva.

1. We have to perform 'Japa and Pooja' everyday without fail even if done briefly, in order to uplift our own aatma, as well as to express our gratitude to the Lord, who eternally blesses us with all requirements without expecting anything in return.
2. The duties which are performed by us for our living has to be done with dedication and sincerity so as to please the Lord and also for the welfare of the society. Acharya Madhva asserts it to be absolute dharma.
3. 'Service to all' One has to serve the needy to the extent possible. One also has to serve the cows and other such animals. Acharya Madhva says that this is the compulsory tax that has to be given to God.

Thus, we should make an effort to live in such a way by performing the three duties namely fulfilling of dhaarmic obligations, being truthful in our assignment, and serving all in need.

May everyone be blessed with Auspiciousness.

Narayana Smaranegalu

Shri Vishwesha Theertha Shripaadaru.

Shri Pejavara Adhokshaja Matha, Udupi